

MARY C. SULLIVAN

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

JULY - AUGUST 1954



CHARACTER EDUCATION
A Symposium

THE METHOD OF CHARACTERISTIC DIFFERENCES

BOOK REVIEWS

Religious Education

Official Publication of the Religious Education Association

✦ Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$5.00 or more per year.
Single copies of Religious Education, \$1.50 each.

HERMAN E. WORNOM, General Secretary, 545 West 111th Street, New York 25, N. Y.

LEONARD A. STIDLEY, Editor
Oberlin College,
Oberlin, Ohio

EDITORIAL COMMITTEE

LEONARD A. STIDLEY, Dean and Professor of Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio, Chairman.

WALTER M. HORTON, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

ALVIN J. COOPER, Board of Education, United Church of Canada, Toronto.

THOMAS S. KEPLER, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

EMMA FRANK, Librarian, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

HERBERT G. MAY, Professor of Old Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

EMANUEL GAMORAN, Commission on Jewish Education, New York City.

LEO HONOR, Professor of Education, Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa.

GERARD S. SLOYAN, Department of Religious Education, The Catholic University of America, Washington, D. C.

The Religious Education Association

General Secretary and Business Office, 545 W. 111th Street,
New York 25, N. Y.

Editorial and Publication Office, 29 N. Pleasant St., Oberlin, Ohio

Printed at 48 S. Main Street, Oberlin, Ohio

Published bi-monthly. Printed in the U. S. A.

RELIGIOUS EDUCATION

VOLUME XLIX

JULY-AUGUST, 1954

NUMBER 4

CONTENTS

	Page
Symposium — Character Education	
I Character Education in the Navy ----- <i>Glyn Jones</i>	243
II How Can We Inspire a New Generation to the Achievement of Christian Character? ----- <i>Ernest M. Ligon, Polly Putnam and Leonard A. Sibley, Jr.</i>	249
III Religion and Character Education ----- <i>Leo F. Kuntz</i>	255
IV The Practices in Jewish Schools that are Related to Character Education ----- <i>Judab Pilch</i>	264
V Christian Character ----- <i>John F. Gilson</i>	270
VI Are You an Observing Parent? ----- <i>Mervyn M. Morse</i>	274
VII The Classroom Observer ----- <i>Mervyn M. Morse</i>	276
VIII Philosophy of Learning and Character ----- <i>James E. Dittes</i>	280
The Method of Characteristic Differences - <i>Ernest M. Ligon and Mary O'Brien</i>	284
Administering the Church by Staff-Congregation Dynamics ----- <i>Wilson F. Wetzler</i>	291
Significant Evidence ----- <i>Ernest M. Ligon and Richard B. Seymour</i>	294
Book Reviews -----	297

CHANGE OF ADDRESS

Please notify RELIGIOUS EDUCATION, 545 West 111th Street, New York 25, N. Y., of change of address, giving both old and new addresses.

Send notification of change of address at least four weeks in advance.

The United States Post Office does not automatically forward second class matter.

Entered as second-class matter, January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

PRESENT, PAST AND FORECAST

Beginning on the next page is a symposium of eight articles on "Character Education." The first article is a descriptive summary of character education in the U.S. Navy. As the reader will discover the Navy gives high priority to character education. And this character education of the Navy assumes a religious base. . . . The next four articles deal with character within the religious frameworks of the major groups. . . . The sixth, seventh and eighth articles treat observation and learning in relation to character education. . . . This symposium is a new look at character education.

Following World War I an oft heard quotation which was attributed to H. G. Wells was that "there was a race between education and disaster." It is strange that this quotation is not heard today. Is not one of the reasons that qualitative education is what is needed today? The world is safe only so far as noble characters are developed. Character education to produce noble characters is the need of today.

In glancing through the files of *Religious Education* and noting the articles on character education which have appeared an interesting item is found. The most articles on character education appeared in *Religious Education* between 1927 and 1933. There were fifty-one articles. This was a period of emphasis upon character research and measurements. There were numerous conferences on character education and there was also the Character Education Inquiry in the mid-1920's which made the constructive contribution of the "theory of specificity" of character development.

As the reader will notice in this symposium the emphasis upon research is still integral in character education today, but there is also an emphasis upon motivation, even though this is not entirely measurable. Character education which is thorough and vital and at the same time motivated by religious forces and providing religious sanctions is as much needed today as ever. It is for this reason that character development is a central topic in religious education today.

The September-October issue of *Religious Education* will have a symposium on "Religion and Education." Articles on both religion in public education and religion in higher education will be published.

The November-December issue of *Religious Education* will have a symposium on "Mass Communications."

Best wishes for a re-creative vacation this summer.

— The Editorial Committee

Character Education

A SYMPOSIUM

Your reading of the editorial on the opposite page before you start on the articles of this symposium will be informative.

We welcome the opportunity to present these articles on this important topic, and we are indebted to the writers for their warm cooperation.

—The Editorial Committee

I

CHARACTER EDUCATION IN THE NAVY

GLYN JONES

Commander, Chaplains Corps, U. S. Navy, Washington, D. C.

IT IS NOT easy to surprise people these days. A few eye-brows may be lifted, however, at the news that the Navy has issued a 187 page publication bearing the title *Our Moral and Spiritual Growth, Here and Now*.¹ Text-books on engineering, gunnery and navigation, yes—those matters are a legitimate interest of the seagoing service. But what are the admirals doing in the field of moral and spiritual growth?

A glance at the preface of the new book tells some of the story. "The Chief of Naval Personnel and those responsible to him for the training of individuals in the Navy are . . . aware of the importance of the positive growth of the whole man and woman. In this interest, the Chief of Naval Personnel has not only directed attention to the development of moral standards throughout the Naval Service, but has also directed that time be devoted to the matter in recruit training and certain of the service schools." Rear Admiral H. O. Larson, USN, writes with the terse accents of the service but he reveals no feeling of being in alien territory.

Nor should he, for *Our Moral and Spiritual Growth, Here and Now* is not a novelty among naval publications. It is really only one more item in a substantial and growing list of resource materials for the Navy's character education program. The scope of that activity now far exceeds Admiral Larson's modest claim. The Navy and Marine Corps require that all personnel receive moral in-

struction as an integral part of their training. In the current directive governing this program, promulgated by the Chief of Naval Personnel and the Commandant of the Marine Corps under the title "Protection of Moral Standards," each commanding officer is reminded that, "The protection and development of moral standards is a direct responsibility of every general and flag officer, commanding officer and subordinate officer. Noncommissioned officers and petty officers must be required to share in and assume this responsibility of leadership." Commanding officers in every echelon are further ordered to "insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned."

The new publication contains guide lines for character education presentations in the Navy's Class A schools. Prepared by six chaplains who had recently completed a year of study at Chicago, Columbia and Fordham under the Chaplain Corps' program of post-graduate training, the material will be used by Roman Catholic, Protestant and Jewish chaplains as well as by some who do not regard themselves as being within those traditions. It emphasizes the moral and spiritual values shared by all religious faiths, basing its instruction on the natural moral law. *Our Moral and Spiritual Growth, Here and Now* is aimed at a particular segment of naval personnel, as are all Navy character education materials, and is part of an expanding

¹United States Navy and Marine Corps Character Guidance, Series II. Guide Lines for Discussion Leaders, Nav Pers 91962.

curriculum which will eventually function on several levels.

Perhaps the real significance of this volume lies outside itself in the unique venture of which it is a part. Though the Navy's character education program dates only from 1951 and copes with many unusual problems in that field, it does not represent a startling innovation to naval personnel. The modern stress on character education springs from a long history in the service. John Paul Jones, father of our fighting tradition, set the tone for naval officers when he wrote: "It is by no means enough that an officer of the navy should be a capable mariner. He must be that, of course, but also a great deal more. He should be as well a gentleman of liberal education, refined manners, punctilious courtesy, and the nicest sense of personal honor." In keeping with that dictum, the infant Naval Academy provided instruction in ethics. Steady progress was made throughout the 19th century toward improving the moral condition of Navy men. Abolition of the grog ration and flogging were important steps in that direction. In more recent years this trend has found expression in the extension of social service work among servicemen, the increase of wholesome recreational opportunities and the expansion of the Navy educational system. Moral instruction in Navy recruit centers was provided as early as 1921. Prior to World War II potential enlistees had to provide character references from responsible citizens before they could be considered for acceptance in the Navy.

Though the present character education program is merely an extension of "what previously the policies of naval establishment have implicitly required," it has received increased emphasis in our day in the face of moral problems of serious dimensions. The American people, in response to looming threats, are maintaining the largest standing armed forces in their history. Compulsory service is withdrawing thousands of young men, most of whom are under 21 years of age, from the formal oversight of church, home and school. They enter a new life which exposes them to novel and trying influences. They face moral stresses inconceivable to

their elders. Their spiritual problems are not academic but intensely real. About 42% of them have no formal religious connection of any kind. Many others come from broken homes. There must be some organized attempt to meet their problem, and this the Navy is trying to provide.

It is not only a problem for the Navy but also a national need. The armed forces now constitute the largest single educational institution in our national life. "We are now enrolling as 'students' over 50% more than the anticipated annual enrollment of all our universities, colleges, professional schools, junior colleges and normal schools in this country." In 1952 alone, twice as many persons were discharged from the armed forces as were graduated from all our colleges and universities. The home and the church have nurtured them for 17 or 18 years and the school for ten or twelve. The service has them, by and large, for only two years, and those the most difficult of their lives. Then they return to civilian life, almost a million of them a year, affected for better or worse by their service experience. The infusion into our corporate life, directly from military service, of almost a million persons each year is a fact of staggering proportions. It is hard to evaluate its meaning for our society. Until that can be weighed, every precaution must be taken to assure that it does not become a cause for moral deterioration in the life of the nation.

The modest aims of the Navy program assume a challenging aspect against the perspective of our moral problem. The first objective is conservation of the moral and spiritual capital which these young people have accumulated in civilian life. Strong moral character must be reenforced where it already exists. Sound moral fibre must retain its tone. The service environment must be made hospitable to wholesome attitudes created in the home, church and school. The moral conviction of these young people is therefore encouraged and buttressed in their Navy learning experiences. Transformation is sought among those who are morally weak and ineffective. Instruction and enlightened leadership try to provide new insights toward

self-understanding and stronger motivation for moral living. In their religious ministry the chaplains seek conversion, which is the only remedy for many of these young people. The character education program, on the other hand, cannot cope with human behavior at this depth, nor does it make the attempt. It restricts itself to the slower tempo of growth while encouraging the individual to participate in the more profound realms of spiritual life to be found in the religious tradition of his choice. Finally, this movement tries to present to each individual opportunities for personal growth. These exist already, of course, and in many cases it is necessary only to make men aware of them. Many people, however, need assistance in liberating themselves for growth. Such guidance is now offered with increasing effectiveness in class discussions and personal counselling.

The Navy does not pretend to dole out character to interested parties by the gross or the bushel. That is a man's own achievement, formed as he grows in knowledge, resolves tensions, develops productive attitudes and makes morally right choices. Effort is therefore directed toward strengthening the powers, capacities and capabilities of each person in the confidence that, through the acceptance of worthy ideals, a developing self-awareness and commitment to high goals, he will commit himself to growth.

The methods of this curriculum are consistent with its aims. It seeks to educate, not to indoctrinate. It presents learning experiences rather than "party lines." The discussions begin with men where they are and offer pathways for moving in the right direction. Changes in course, beginnings in growth and new perspectives are considered more important than the ability to repeat even the best code. That is not to say that character education in the Navy contents itself only with subjective experiences. On the contrary, it attempts to relate the moral order to the felt needs and interests of the person. That process begins with the individual where he is and not necessarily where we think he ought to be. He will reach

that point by his own choice and only as rapidly as he is able to learn.

Classroom techniques and goals are applied on that playing field. The word "classroom" is used, however, with considerable poetic license. Character education presentations are conducted on the decks of destroyers, in the messing compartments of larger ships, in the field with Marines and in various types of classrooms at shore installations. Techniques of instruction are necessarily flexible and responsive to teaching conditions. Depending on the situation, the instructor may lecture with the assistance of visual aids, lead a discussion, guide a project, present a problem-solving situation to a panel or show a movie. Teaching aids include a series of motion pictures ("For Which We Stand"), Black Magic or flannelgraph boards and transparencies. The ideal in every case is maximum participation of class-members.

The Navy character education program is not restricted to formal instruction. This is mentioned because our consideration in this article is generally confined to the instructional phase of the program. Commanding officers are enjoined to assure that the environment of their men conforms "to established moral standards." Ceaseless efforts, not always successful in our port cities, are devoted to that end. Many ships and stations have Character Guidance councils to advise the Commanding Officer in this field. Such organizations assist the command in making available a well-rounded program of religious, educational and recreational activities, functioning in correlation with responsible officers in the various areas. Furthermore, the very fibre of Navy life makes moral demands on personnel. Men and women are held responsible under Navy law and regulation, not only for high standards of personal conduct, but also for equating their professional performance with the moral imperative of duty. Daily confrontation with such responsibilities is an education in itself.

It is into such a program, indeed into such a way of life, that *Our Moral and Spiritual Growth, Here and Now* has come. Its preparation illustrates the care with which Navy

character education resource materials are written and tested. The six chaplain-authors were instructed to aim their work at students in the Navy's Class A schools. These young students, both men and women, are chosen for special training as dental technicians, communicators, radarmen and electronics technicians on the basis of their intelligence, education, adaptability, aptitude and attitude. They represent the cream of the Navy's enlisted personnel. Alert, well-informed and critical, these students are eager for moral insights and spiritual experiences.

Several questionnaires were prepared and administered for the purpose of discovering areas of felt need and interest. Following evaluation of the findings, six areas of concentration were chosen and the writing began. The topical headings selected were "Let's Look Around" (the environment), "Let's Look At Me" (the self), "How Important Is What I Want?" (values), "Can I Learn To Take It?" (constructively resolving tensions), "Let's Look At My Freedom" (responsible freedom) and "What Keeps Me Going?" (the power of a controlling purpose). After first drafts were completed, visual symbols were prepared for each presentation.

One by one, as they rounded into shape, the new subjects were inserted in the training schedule of the Service School Command at Bainbridge, Maryland. Class presentation placed student felt needs and interests in even closer focus, providing a guide for revision of the material. More trials brought further refinement until the content achieved considerable relevance to the expressed needs of the group.

Instructors gained a high predictability of student response from this process of class testing. Foreknowledge of student reaction simplified many problems of presentation. It is desirable, for example, that discussion be spontaneous and uninhibited, yet it is also important that the instructor exercise a degree of control and direction. Excessive or unwarranted intervention by the instructor, or the intrusion of authoritarian control, invariably puts a crimp in the exchange of ideas. The teacher who knows in advance

how his students will respond maintains control without undue intervention. Furthermore, as the material was revised to reflect discovered needs and interests, student participation not only gained in spontaneity but also became relevant and purposive. On matters such as staying on the point and showing a positive attitude the students administered their own discipline.

Obviously the predictability of response cannot obtain with equal force throughout the material. Nor is that necessary to insure that the instructor retains control without the appearance of running the show. The occasional "maverick" class serves only to re-enforce that conclusion. It is illustrated in the presentation on values, "How Important Is What I Want?" The instructor asks each member of the class to state what he now wants more than anything else. The instructor lists the first fifteen responses on the blackboard. Then he asks the class to select from this list the three items which they want most to possess ten years from now. The students are not aware that the instructor could have predicted twelve of their first fifteen answers (which, incidentally, included "a Cadillac, getting out of the Navy, a home of my own, a strong religious faith, a million dollars" among others) and all three of their later selections. Perhaps it's just as well that they don't know the dice are loaded.

These means for uncovering felt needs and interests will undoubtedly continue to be used in preparing future resource material. Other methods for achieving the same end are also being sought. One writing team has made a significant beginning in that direction in addition to their other work. Teams at San Diego, California, Sasebo, Japan, Newport, Rhode Island and Quantico, Virginia, are readying texts directed respectively at shore based Navy men, Fleet personnel in Asiatic waters, members of the Atlantic and Pacific Destroyer Forces and officer personnel.

Perhaps the basic question which may be asked about any character education program is, "How does it relate to religion?" The answer to that question reveals whether

character education programs are soundly rooted, whether they claim too much, indeed whether they are educative at all. *Our Moral and Spiritual Growth, Here and Now* takes a definite position, for better or worse, on that matter. It is that high religion produces exalted moral standards and provides the greatest motivating power for their observance. The presuppositions of this material are theistic. In the words of its introduction, the thought areas "have been developed by men . . . who are firm in their conviction that any presentation which . . . implies the despiritualization of ethical and moral principles would be an intolerable compromise." The good life is portrayed as one of obedience to God's law as a condition of union with Him.

These presentations do not purport to be a substitute for religion. On the contrary, they are intended only as a supplementary influence. Because attendance is compulsory at these discussions, they confront many men with the challenge to moral living who have otherwise chosen to deprive themselves of it. They reach many individuals who have divorced themselves from religion. Though not a substitute for religion, character education may be its strong ally. Where it has been effectively used in the Navy it appears to have helped the cause of religion. Aboard a large carrier, for example, church attendance tripled at services of all denominations within a few weeks after institution of the program. The chaplains of the ship reported a sharp rise in religious interest and a notable increase in devotional practices. It would be rash to suppose that such efforts can be laid to this cause alone. It is equally difficult to evade the conclusion that the need-satisfaction and interest experienced in character education discussions played their part in this religious renaissance. That is especially the case when similar testimony is received from many ships and stations.

This raises the question of evaluating results which may follow from the program. The Navy tends to be properly conservative about the consequences of this activity. To begin with, it is doubtful that any results which may accrue are susceptible to a known

means of evaluation. Even if they were, it would be difficult to single out the character education program as a sole causal factor. It is conceivable, on the other hand, that agencies not remotely connected with the character education program may function more effectively in the improved moral and spiritual climate it has provided. There is now no trustworthy method by which results can be evaluated, even though there is a mounting volume of statistics proving to the satisfaction of some people that the advent of character education aboard a ship or station brings a radical reduction in absences without leave and in venereal disease rates and in disciplinary cases. And it must be admitted that these phenomena have followed with some consistency on the establishment of the character education program, though the problem of evaluation remains.

While shying away from the "heresy of specificity," one finds indications which appear of sufficient validity that they can be utilized as rules of thumb by personnel working in the program. We have mentioned improvement in church attendance and an apparent heightened interest in spiritual matters as consequences. Many chaplains report that the presentations have tended to increase the amount of counselling on moral and religious problems. It has also been a fairly general experience that the discussions cannot be confined to the classroom. In an environment where conversation frequently reduces itself to the discussion of the opposite sex, it is observable that character education discussions spill over into the barracks, living-compartments and mess-halls. The mere existence of these presentations, and of such supplementary organizations as the Character Guidance councils, exercises an immeasurable but positive influence on many unrelated activities of a ship or station.

A means of evaluation would be of the greatest help in enabling our material to hit the target. Without deprecating that need, we can recognize the accompanying danger of seeking tangible, material results as the only justification for this kind of effort. That is of a kind with the temptation of some students to seek predigested answers rather than

to embark on the painful process of thinking. Instructors in this program are forewarned of these over-simplifications before they are assigned to conduct presentations. Their instructions read: "Even though the men are clamoring for 'specific' . . . pre-conceived and pre-arranged conclusions we must not move as coercive forces toward the making of decisions for them. Momentary compliance or agreement with us on the part of an individual does not mean the same as possession. The possession of a right attitude may come after weeks, months or even years of a rather painful and rebellious struggle. Our job is to plant the seed, open the door, present a new thought or show the lasting and dependable value of an old thought that is always new." Until the processes of evaluation can make significant measurements of that kind of experience, we must do the best possible job with what is available.

What are the implications of character education for the Navy and the civilian community? Though they are hard to weigh, some things can be said. The policy-making officials of the Navy and Marine Corps are committed to a serious, continued effort to strengthen the moral fibre of the young Americans consigned to their charge. An enemy who has mastered new techniques of demoralization merely adds a sense of further urgency to the task. We can expect, therefore, that the long-run impact of this program on the moral climate of the services is bound to be considerable.

On the other hand, success in this venture will come only to the degree that it is

part of a co-operative moral endeavor involving the whole community. The Navy cannot salvage the failures of the home, the school and the church. It can, and does, try to build on the foundations they have laid in many lives, and devotes every effort to the assistance of the less fortunate.

The task of the civilian community seems clear. The churches have the obligation to reach the unchurched forty-two per cent of our people. If we must continue to conscript young men for armed service, it behooves us to prepare them for the moral and emotional stresses they will face. If moral instruction, prepared and delivered by clergymen of all faiths, can be offered to the men of the Navy, is it possible that the same thing can be done in our public schools? There may be many problems involved which cannot be seen by the layman, yet that possibility would appear worthy of consideration. We are faced with the fact that "we cannot make any active period of a person's life a time of merely holding the line." If the Navy is to do its part in safeguarding our most precious national asset, American youth, it must be done through this program, or a similar one, of aggressive moral education.

The task of making a moral impact on a whole generation of Americans is an exciting adventure. It is pioneering in a field which, while not new, has its own obscurities and difficulties. The obstacles are formidable, and any success must be relative. We are playing for great stakes, for the future of a way of life and the destiny of many souls. The game is indeed worth the candle.

II

HOW CAN WE INSPIRE A NEW GENERATION TO THE ACHIEVEMENT OF CHRISTIAN CHARACTER?¹

ERNEST M. LEGON, POLLY PUTNAM and LEONARD A. SIBLEY, JR.
Character Research Project, Union College, Schenectady, New York

IN 1934, A series of lectures on Christian personality was made by Dr. E. M. Ligon at the Westminster Presbyterian Church of Albany, New York. These lectures were later published as *The Psychology of Christian Personality*.² Since that time, it has been our purpose, in the Character Research Project, to discover answers to the title question of this article: "How Can We Inspire a New Generation to the Achievement of Christian Character?" An incalculable number of hours have been spent by parents, teachers and young people all over the country and by staff members of the Character Research Project at Union College in an attempt to find some of these answers. More than a million dollars have been spent already in this quest.

As a result, we have developed a number of concepts which constitute our present answers to this question. Some of these concepts were basic to the structure of the Character Research Project as it was described in *A Greater Generation* in 1948.³ Others have been developed since that time. Some of those have been modified. All have been enlarged and enriched since their original formulation, and will continue to develop as we carry on our work. Let us describe the major concepts which form the present framework of the Character Research Project philosophy. Note that we do not speak of "findings." That sounds too much like final

answers. We present, rather, "concepts" which are progress reports.

1. *The Infinity Principle*. It is a basic tenet of Christian theology that God is infinite. If this is true, it has definite implications for any form of research. Belief in an infinite God implies the faith that research in any area of universal truth can never be exhausted, in the sense that we arrive at "final" answers. No matter how deep or useful our insights, still better ones lie ahead as we discover more of the nature of God and His will in the lives of our children.

It follows, then, that each new insight not only represents progress in itself, but also points the way to still more significant insights. Whenever a research worker makes a significant discovery, he must immediately look ahead to the next new truth which can probably be unlocked by use of this insight. This infinity principle runs through all that we have done and inspires us to search continually for better concepts.

A wide acceptance of the infinity principle would transform many of our bitterest conflicts in religious education from destructive cultism to creative progress. If we all believed that in our present curricula we see as in a glass darkly, we would never become ego-involved about them, but always be searching in our very differences for clues to new and more effective insights. For example, we have found that we must use many forms of learning and teaching procedures; direct and indirect, situational and instructional, project and lecture, child initiated and teacher initiated, problem solving and pure description, structured and unstructured. Such theoretical differences are not all-or-none and their values and limitations are to be determined by research, not by debate. It is quite as tragic to lose the values in a tradi-

¹For a fuller description of these principles, see Ernest M. Ligon, *Adventures in Character Research*, An Outline of the Conceptual History of the Union College Character Research Project, 1935-1953. *Union College Studies in Character Research*, 1954.

²Ernest M. Ligon, *The Psychology of Christian Personality*, The Macmillan Company, New York, 1935.

³Ernest M. Ligon, *A Greater Generation*, The Macmillan Company, New York, 1948.

tional procedure as it is to retain it blindly, including its failures.

2. *The Christian Hypothesis.* Everyone develops a philosophy of life, a system of values, convictions as to the ultimate good and final source of happiness and power. In research, one must start with such a philosophy. Our research has been based on the Christian hypothesis. That is, we have sought to discover a Christian frame of reference, consisting of dimensions of personality by which one's adherence to the Christian philosophy of life can be evaluated. The eight dimensions first described systematically in *Their Future is Now*⁴ have been revised and enlarged in many ways. The basic nature of the eight, however, has up to now been found adequate for our research. They can be stated briefly as follows: dominating purpose in the service of mankind, high vision for that purpose, love of right and truth, faith in the friendliness of the universe—a father God, sensitiveness to the needs of others, being determined to see that every man gets his full chance at happiness and success, being determined to make the world's conflict creative instead of destructive, and being determined to carry out one's mission in life, no matter what the consequences.

3. *Positive Potential.* A third concept has arisen from our study of the nature of character and personality. It states that a study of man's positive and creative feelings and activities is just as essential, and probably far more productive, to an understanding of the nature of man as is a study of his negative and destructive feelings and activities or the feelings and activities which are directed simply to the satisfaction of his egocentric needs.

Several insights hinge upon this concept and give it depth and significance for our work.

First, we seek to develop wholesome personality by exploring man's positive potential for goodness. This means that we wish to go far beyond merely meeting the needs of man to discover the good of which he is capable, and then help him to achieve it. This

good is thought of not as merely the absence of evil; it is, on the other hand, positive and constructive. For instance, in looking at imagination, we have abandoned the common approach which pictures it simply as a source of projective fantasies which reveal hidden mental pathologies. Rather, we choose to look at imagination in terms of its potential for creativity, as a source of better answers to social and ethical problems for both the individual and society.

Again, as we seek dimensions which can be used to describe character and personality quantitatively, we work in terms of traits which allow for infinite development. We are convinced that man's maximum potential cannot even be fully described at present, for a few men have achieved heights which many men probably could achieve. We think of these traits, then, as the frames of reference by which to challenge man to reach toward his maximum potential, and judge our dimensional concepts in part by whether or not they do.

The potential of character development seems to be best represented by a positively accelerating curve, rather than by one which levels off or shows diminishing returns. This means that the greater one's past achievements, the greater one's potentialities for future achievement. This holds also for our insights into the principle of Christian character education.

Finally, through this concept, we have pretty much rejected the common clinical approach to personality which consists too often of trying simply to rid the child of maladjustments. Our approach has rather been to challenge the child to the more significant positive adjustments which, in themselves, prevent or eliminate maladjustment. There are a few who will need the clinical approach. A vast majority respond better to this positive one.

4. *Dynamic Concept of Personality.* Our fourth basic concept states that the characteristics of personality can be studied most effectively in terms of their dynamic patterns. Since the normal person usually behaves as a total unit, personality as such is best understood by seeking patterns of dynamic inter-

⁴Ernest M. Ligon, *Their Future is Now*, The Macmillan Company, New York, 1939.

relationships among its elements rather than by making a quantitative evaluation of the elements themselves. These dynamic patterns can be regarded as forces by which personalities derive their characteristics.

This concept has several ramifications in the development of our philosophy of personality. First, we believe that there is a basic quality in personality of a dynamic nature which is more than the sum of its parts or than simply the interiorization of social experience. Psychologists have referred to it as the "self," while religionists have called it the "soul." It is that part of man which enables him to be the master—or at least determiner—of his destiny. It follows that the growing child cannot be regarded as the "plastic clay" pawn of his environment. He himself is the chief determiner of how he will interpret that environment and what he will do in it. Children can and do transcend such things as lack of parental affection, but they can also lead useless and maladjusted lives even though they have had such affection. Furthermore, behavior does not have objective "rightness" or "wrongness" but must be considered in terms of the total situation of which it is a part. Each man's search for the constellation of dynamic patterns which constitute his maximum potential is equivalent to his search for the will of God. The degree to which he is successful in this search is probably more important than his native endowment, for it determines how effectively he will use that endowment.

In our work in the Character Research Project, we have been concerned with that aspect of the total personality dynamic which we call character. In attempting to determine how the constellation of dynamic patterns may be brought to fullest expression, we have sought to understand character in terms of a basic conceptual tool. We see the *attitude skill* as the best available unit of character. The attitude plus the ability to express it in behavior is the most effective frame of reference in which to describe character dynamically. Character, then, consists of the totality of one's evaluative attitudes as they are integrated with the rest of the personality. Strength of character is determined then both

by the value system of the individual and by his ability to express these values.

5. *The Co-Scientist Concept.* Along with the concepts which concern the nature of character and personality, we have developed several concepts which have to do with the nature and amount of adult guidance needed for maximum character development. The first of these, the "co-scientist" concept, says that lay people (parents, teachers, and young people) can learn many of the basic skills of the scientific method and thus can become co-scientists with us. We have given them a part in our research, for example, by asking them to complete parent and youth reports and teacher's reports. We assume that they can and will learn some of the basic concepts of the scientific attitude.

The lay people who are participating in our research are willing to do so for several reasons. First they recognize that they are not being used as "guinea pigs" in an experiment but are working with us in a scientific endeavor to help challenge youth to maximum use of his potential. Second, the Project offers them the opportunity to accomplish a difficult task which they see as a challenge rather than as a frustration. Finally, our attitude toward parents and teachers is one of faith in their sincerity and intention. If they fail to carry out assigned tasks, we do not condemn them. Rather, we assume that we have failed either in convincing them of the importance of the task or have failed to teach them the necessary skills.

6. *The Home as the Central Institution in Character Education.* A second concept which is concerned with adult guidance says that the home is the central institution in effective character education. The home "climate" seems to be a most important element in achieving such education. We believe that effective character education takes place only in homes where there is effective parent cooperation.

In an attempt to cultivate a climate which is conducive to character education, we have encouraged the development of a family team spirit. We have tried to help each family think of itself as a team in which each member can have a responsibility of some im-

portance in every family project. Moreover, we believe that the chief determiners of home spirit are the basic ways in which various members of the family look at different things. We are exploring this important area in a very thorough investigation, which we call our *Home Dynamics Study*. We are finding that an analysis of consistent trends among dynamic patterns in parents and a study of their effect upon home life will lead to concepts of great practical value in helping the home achieve its maximum potential. It seems probable that this maximum potential is unique for every home. It follows, therefore, that every home has a unique contribution of its own to make to the social groups of which it is a part.

We have developed a positive concept of discipline. It is based on the concept of discipleship in discipline. We state it this way. Anyone can punish a child who has the right and strength to do so. Only those can discipline him of whom the child regards himself as a disciple. The main thing is to win and keep the child's discipleship. When this is achieved, it matters little whether discipline is strict or permissive. If it is not done, neither will be effective.

Wise discipline has four characteristics. It is creative so that the child is permitted and challenged to develop his own creative capacities to their fullest. It guarantees for the child the wisdom and understanding which comes from knowledge of "the heritage of the ages" and presents this to the child as a structure upon which he can build. It is firm enough to prevent the child from destroying his own best potential. This he often does because he is not mature enough to realize what he is doing. In other words, he must not be permitted to cut his own throat due to immaturity. Finally, it provides strong incentives, both positive and negative, to challenge the child to have the courage and skill to do what he knows to be best.

7. *The Learner, Not the Teacher, Has the Chief Determining Role in Character Education.* Many of our concepts have to do with principles of learning. We are more and more committed to a functional eclecticism. We recognize that there are many theories of learning, all of which have values, and we

ask, therefore, concerning each learning task what kind of learning it involves and which theory of learning best explains it. We have come increasingly to believe, however, that the major role and major responsibility for learning belongs to the learner rather than to the teacher. Thus the main rule of a teacher is to create a climate which is most favorable for such learning.

One of the characteristics of such a climate is that it helps the child develop the skills for expressing what he has learned and offers him the opportunity for practice. Thus attitude learning takes place not only in the acceptance of abstract ideas but in the acquiring of skills for expressing them in the relevant roles of his daily life. It is only in this way that he will be enabled to generalize his learning and to transfer it to the various life situations in which he finds himself. Parents can help in this procedure not only by teaching the attitude but also by showing in their own living the way in which the attitude may be expressed on the adult level.

8. *Adaptation Procedure.* A second concept which is concerned with the principles of education says that individual differences must be taken into account in all effective learning. Effective character education takes place only when curricular materials are adapted to the total personality of the individual child. A character trait has no meaning apart from the individual of whom it is characteristic.

This concept has several ramifications in our curricular procedure. First we emphasize the need for age level calibration. This means that lessons for each age level must be calibrated to conform to the level of maturity achieved by the age level and provide the maximum challenge for the age level.

We also utilize the Lewinian concept of *levels of aspiration*. Thus we attempt to lead the child to levels of achievement which are high enough to challenge him but which at the same time are within the range of his ability. Finally, we attempt to help the child choose his vocation both in terms of his native endowment and his faith that he, as a unique individual can make a unique contribution to our social order.

9. *Experimental Design in the Curricu-*

lum. "Send us a complete set of your curricular materials, so that we may compare it with other curriculums." This very frequent request reveals a common fallacy in religious education generally. A curriculum cannot be really evaluated by examining its texts. Its only evaluation is to be found in what and how much is learned by the youth who are exposed to it. For example, consider the statement, "There is not enough Bible in it." It is entirely possible, even probable, that most curricula today have so much Bible in their texts that almost none is learned in their church schools. Putting less in the texts, with more practice and application might well result in a great deal more being learned. The point is, a curriculum is for all practical purposes an experimental design to test some hypotheses about religious education and need to be tested in terms of how well they actually do this in practice.

Another concept in the area of education states that a curriculum ought to do two things. First, it should set forth the best judgments of its creators as to how effective character education is to take place. Second, it should be so structured as to contain within itself an experimental design for testing its validity and for discovering insights which lead to new levels of Christian achievement.

Our lesson plans are the embodiment of our educational hypotheses and thus may be described in terms of the experimental design in which they play a central role. Rather than being concerned primarily with content learning, they consist essentially of instructions to parents, teachers, leaders, and youth on how to achieve the potentials of Christian character. Our materials, too, are strongly influenced by the infinity principle, especially in that part of their design which provides for the use of the powerful tools of science. As part of each "lesson hypothesis" we include materials which form a basis for obtaining evidence with which to evaluate that hypothesis.

The format of the lesson plan is as follows: The lesson plan begin with an *Introduction* which attempts to achieve four purposes, all related to our over-all research design. First, it describes a specific hypothesis and implies a validation criterion. The atti-

tude goal of the lesson, which constitutes the hypothesis, is the statement of an area of growth which a child or youth can be challenged to learn and master. Along with this is described the nature of the data which would constitute valid evidence of the extent to which the child has or has not learned the attitude. The second purpose of the Introduction is to describe to parents and teachers the psychological and educational principles involved in the teaching and learning of the attitude goal of the lesson. The other two purposes of the Introduction are concerned with the integration of the specific lesson objectives into the ultimate goal of Christian personality. Specifically, the Introduction attempts to show how the integration of the attitude into the total personality is to be achieved and also how the attitude relates to the whole Christian hypothesis.

The second section of the lesson plan is entitled the *Church School Lesson* and includes the instructional material to be used in teaching. Materials such as stories, biographical and historical materials, Biblical and other religious content are used in this section. They are not designed to be used primarily for content learning but to help set before the child a vision for the attitude objective of the lesson. Three major purposes have come to be included in our concept of this part of the lesson plan. First, the attitude, with its religious implication, must be translated into the setting of modern life. Second, each element in the lesson should be so constructed that it can easily be adapted into the individual child. And third, a criterion must be established by which the effectiveness of this portion of the lesson can be evaluated.

The third section of the lesson plan is the *Church School Project*. The major purpose of this section is to give each child in the group an opportunity to practice the attitude (using the necessary skills) in terms of his own particular abilities and interests. It is a kind of laboratory exercise in which each member of the class has an opportunity to practice the attitude (learning and using the necessary skills) in terms of his own particular abilities and interests. The significance of the project grows out of our increasing con-

viction that learning rather than teaching is the main element in education.

The final part of the lesson is the *Home Guide*. The purpose of this Guide is to provide parents with effective methods for teaching the lesson at home throughout the week. It allows for individual differences and suggests practical situations in which the attitude can be applied. The Home Guide also includes criterion questions which make it possible for parents and youth to give us evidence of sufficient validity to enable us to measure the effectiveness of the lesson.

Along with our curriculum structure, there are several other concepts which are basic to our curricular philosophy.

First, since an attitude is not only a function of the total personality but is also related to all other attitudes, a curriculum should provide as much cross reference and interchange among specific attitudes as possible. Second, the concept of individual differences does not eliminate the possibility for standardized curricula but does presuppose curricular methods and materials which allow for the full range of individual differences.

We make an effort to train our teachers to carry out the process of individual adaptation by encouraging the teacher to confer with the parents at the beginning of each unit and to discuss with them the child's position in relation to each attitude.

10. *Experimental Design in Real Life Situations.* The scientific method is a powerful form of prayer. Any true scientist is searching to learn more about the will of God. The powerful tools of the scientific method are being brought more and more within the range of religious educators generally. Small sample statistics and factorial designs now make it possible for every educator to do valid scientific investigations. No longer must there be hundreds of cases. No longer is it necessary to set up the artificial control-group designs. It is possible to observe a number of interacting factors influencing personality and social behavior in the process of the normal everyday life of individuals and groups. These results can be interpreted by these new statistical tools. To be sure, competent statisticians ought to be available as

consultants. The fact remains that the scientific method is now available to educators everywhere and research can be conducted in the ongoing life of individuals and groups.

While these concepts have arisen out of the work of the Character Research Project, and have been used in that work, perhaps you can see their implications for all those who are interested in character development. In our work since 1934, our major purpose has been to develop principles and methods which can be used in many ways fostering the development of strong character. At the present time, we are publishing a series of technical publications entitled, *Union College Studies in Character Research*. These articles describe specific research projects which have been done, and the results achieved.

Perhaps the most important aspect of our work at the present time is also an illustration of the Infinity Principle. We have research projects now going on which will transform our next curricular revision far more than has been done up to now. We have progressed far enough in one area to know that we shall be able to describe home climates dynamically. We shall have methods in our new home guides which will make it possible and challenging for parents to improve their own homes in this regard. No guilt and shame motivations are involved. Methods will be set forth in interesting and chewable bites.

In still another research project we have already identified literally thousands of positive, creative things children can do at the various age levels. In our next curricular revision we shall be able to challenge them to a genuinely adventurous religion which will be far more exciting and thrilling than the present antisocial adventures of children and youth can possibly be.

This is only the beginning. This is no time for religious educators to become ego-involved about existing curricula. We can make progress in the next quarter century to compare favorably with that made in the natural sciences during the last half century if all of us will pool our best brains and take full advantage of the powerful tools of the scientific method.

III

RELIGION AND CHARACTER EDUCATION

LEO F. KUNTZ

Professor of Education, University of Notre Dame, Notre Dame, Indiana

Introduction

WHAT CAN be more important than the motives of men? The reflections on religion and character to follow are so permeated by this question that it seems appropriate to have it become the first impression encountered by the reader.

Numerous "straws in the wind" seem to indicate a genuinely reawakened interest in matters of religion and of character. Books and journal articles dealing with these subjects are appearing so frequently that their reading appeal may be presumed. "A Psychiatrist Discovers God: We Are Born to Believe," by M. Arthur Kline, M.D., in *Woman's Home Companion*, April, 1954, could be cited as a case in point. Concerned with a new theory of psychotherapy, "Logotherapy," in which religion is considered essential, this article deserves serious consideration; it is both interesting and challenging.

To what extent this interest may be due to the crisis aspects of contemporary life is a matter of speculation. Wars and the rumors of wars, the unforeseeable possibilities of the A- and the H-bombs, the extent of crime and juvenile delinquency, general social unrest, dust bowls, dwindling natural resources, the stresses accompanying a fluctuating economy, are matters of such import as to force themselves upon the mind of anyone given to even a modicum of reflection.

Whether man's ability to unleash the tremendous power of nuclear energy will prove bane or blessing depends upon the use to which he puts this energy, the channels into which he directs this power. If used constructively, the future benefits to mankind can at least be dimly envisaged; if destructively as an instrument of war, the possible consequences are truly terrifying. Little wonder, then, that matters of such gravity arrest the attention of thinking people and give rise to serious considerations of the whys

and wherefores of life; questions of profound religious significance on the one hand, and the import of human conduct as manifested in character, on the other.

Attractive though it may be, would it not be a mistake to emphasize unduly the crises aspects of life in any calm and serious consideration of the importance of religion and character for, and in, the every-day activities of human beings? Is religion an important factor in the daily lives of people, not only in times of unusual stress and strain, but also in the common currents of human experience. No doubt there is much truth in the oft-heard saying that most of the people some of the time, and some people all the time, experience a real need for religion. Is character, too, a matter of importance regardless of age or clime, past, present or future? May it not, perhaps, be the inherent challenge of such questions that is responsible for an observable rekindling of interest in religion and character.

At first glance it may appear that there are two problems here involved: that of religion, and that of character. The questions previously raised may seem to divide a subject which in the present analysis is intended to be united. What is here specifically proposed is to inquire into the nature and importance of discoverable relationships between religion and character formation. This problem is difficult enough in its own right. The difficulty is certainly not lessened by the varied views regarding the nature and meaning, both of religion and of character. Yet, it seems hardly necessary to say that the relationship between the two will be conditioned, partially at least, by the nature and meaning of each.

Religion

First, then, what is the nature and meaning of religion? Taken in world-wide perspective, there are many religions—Con-

fucianism, Buddhism, Mohammedanism, Judaism, Christianity, to mention only some of the most prominent forms. Obviously, no attempt to make a detailed analysis of these several systems can properly be here undertaken. To do so would require volumes. It must be noted, however, in some systems the naturalistic and evolutionary features are emphasized. Frequently the view is expressed that religion is predominantly an emotional experience and that it is rooted in fear, fear of forces beyond human control, be they natural, preternatural or supernatural—such as flood, tornados, droughts, wars, sickness and death. Unquestionably, any system of religion in which these are basic elements is fundamentally naturalistic; it is a religion from the bottom up.

Christianity, contrarywise, is definitely from the top down; it is characteristically supernatural in nature. This distinguishing feature alone is so vitally important that it may never be discounted nor disregarded. According to the Christian concept, God, the Supreme Being, has revealed the manner in which He is to be served by man during his temporal existence. Hence, Christian tenets, beliefs and practices have their origin in, and stem from, Divine Revelation. These are succinctly set forth in the Ten Commandments.

Inherent in the Christian concept, too, is the notion of Original Sin, resulting from the disobedience of Adam and Eve in Paradise, the Garden of Eden. In consequence of the Fall, man lost his position on the supernatural plane and could not unaided regain it. Out of His Infinite Compassion and Love for man, however, God promised and sent a Redeemer in the Person of Jesus Christ, through the merits of Whose redemption it again becomes possible for man, created in the image of God, endowed with the power of self-determination (free will) and destined to immortality, to regain his supernatural life. The sacraments, instituted by Christ and conferred by the Church, are the ordinary channels through which supernatural aid (grace) is obtained. In His Infinite Goodness, too, God wishes to assist man in his efforts to live the good life. But to obtain

this assistance he must freely cooperate by seeking and utilizing the proffered aid. Grace, as St. Thomas rightly says, does not supplant nature but only supplements it. The Church, functioning as a social institution, is the repository of divinely revealed truth and the dispenser of the tenets, beliefs and practices pertinent thereto. Thus, perhaps so condensed as to be misleading, is a brief statement of the Christian religion. That this view of religion will have vastly different implications for character formation than the previously expressed naturalistic view is not difficult to foresee.

Character

Turning now to the nature and meaning of character, a variety of differing views will also be found. In the Tenth Yearbook of the Department of Superintendence of the National Educational Association—one of the most comprehensive surveys of character education ever undertaken—no less than seventeen different "objectives" of character, gleaned from the then-extant relevant literature, are presented, briefly explained, and critically evaluated. The major objectives range all the way from character as esthetic appreciations to character as the inhibiting of impulsive tendencies. Conformity to the mores of society; conformity to religious tenets and beliefs; conduct in conformity with ethical values and natural virtues; are others that are mentioned and evaluated. Rather a bewildering array of varying notions indeed! The outcome of this critical appraisal is the formulated definition of a good act, as follows: the good act is one that produces the greatest good for the greatest number of people over the longest period of time. The strongly relativistic leaning of this definition is immediately sensed. Without at the moment further evaluating this definition, it need hardly be said that the "good" act has moral import. Hence, too, it is intrinsically related to character, at least to good character.

Essential Components

What, then, is character, and what are its essential components? To answer this question with reasonable accuracy it is necessary to explore carefully the range of human dynamics. Based upon a critical psychological

analysis, the proposition is here advanced that the essence of character is found in, and an expression of, the individual's acquired person value-preferences. That is, his personal value-preferences direct his actions, and determine thereby his typical mode of behavior which constitutes his style of life. Although composed of constituent elements, character is not a volatile mosaic of these elements. Rather it is a dynamic unity within the person functioning as a directive force within the sphere of his personal values, especially as these values pertain to moral, spiritual and religious matters. Incidentally it is this emphasis upon the moral that distinguishes the concept of character from the broader notion of personality.

The crucial significance attributed to value-preferences for character may give the suspicion of an over-emphasis upon the role of the intellect in behavior. This is not necessarily so. For man is a feeling as well as a thinking and acting being, and the fact that feeling and emotions influence behavior in a number of ways is simply taken for granted. Affective experiences, that is, feelings and emotions, may directly affect the will, as in strong emotional states of anger, hatred, or fear, or indirectly, through the coloring, as it were, of the intellectually perceived values. Thus, for instance, in so far as an individual enjoys the invigorating activities in swimming or skating, he comes to value these recreations. The feeling elements enhance the personal values related to these activities, and their dynamic force is correspondingly increased. It would be a serious mistake indeed to belittle the potentially dynamic significance of the feelings and emotions.

Truly, the phenomena of human psychodynamics are numerous and varied. The student of Dynamic Psychology or of Mental Hygiene will experience a familiar ring to the terms "fundamental needs, urges, or drives," and he recalls at once that these needs greatly influence an individual's scheme of values. The imperative physiological need of food to satisfy hunger and liquid to satiate thirst is directly responsible for the great value people ordinarily attach to these substances. The value accorded sex is univer-

sally recognized, although the need differs greatly from that for food and drink.

The psychosocial needs, though frequently less imperious, are nevertheless of the utmost motivational significance. It is common observation that, generally speaking, everyone seeks some measure of social recognition, and approval; sympathy and understanding; new experiences; personal achievement; and independence, to mention a few; and that these are valued so highly as to motivate strenuous efforts for their realization. Without a recognition of the dynamic significance of such forces, an understanding of human conduct is simply impossible.

In the complete scheme of human psychodynamics, the highest position is reserved for *motives*. This is not at all to be construed in the sense that motives are necessarily the most powerful motivators to action, nor that they are unrelated to the "needs" previously presented. Intrinsically, motives are intellectually apprehended goods. As such they are distinctively human. Included in the category of motives are interests, wants, desires, sentiments, attitudes, ideals, values and principles. Motives and character are therefore inseparably related.

Relationships

Having surveyed, however inadequately, the essential nature and meaning of religion, on the one hand, and of character on the other, we are now in a position to come to grips with our main purpose, namely, to explore some possible relationships between religion and character education. Can character be taught independently of religion or are religion and character formation inseparably related? Can character be taught in our public schools in which denominational religious instruction is by law prohibited? Specifically, what possible contributions to character formation may religion provide? Such pertinent questions serve to point up the issues now to be considered.

Before entering directly upon a discussion of the major issues, it may prove helpful to comment briefly upon the cultural aspect of religion. Sociologically speaking, religion constitutes an important part of the cultural heritage. Despite the presence of many an-

tagonistic and disruptive elements, fortunately the "climate of opinion" of Western civilization still remains predominantly Christian in nature and tone. Notwithstanding the existence of secularistic philosophies, relativistic and pragmatic systems of ethics, agnostic and atheistic ideas and attitudes, the Christian elements maintain a "balance of power" as it were, however precarious that balance may be. Thus it is seen that our culture is a flux of Christian elements and others that are non- or anti-Christian in nature. Clearly recognized by every serious student of the subject, the presence in the culture of such conflicting values and behavior patterns intensifies the need for staunch character but increases immensely the difficulties for realization.

Motives, the determiners of action, and consequently of character, cannot be developed *in vacuo*. The sources of motives are found in the existing culture. Honesty, truthfulness, kindness, sympathy, cooperation, punctuality, cleanliness, and a host of other natural virtues, are considered desirable modes of behavior because they are accepted values in our culture. As an aside, it may be interesting to note that not all of these are looked upon with equal favor in all existing cultures. Nevertheless, most of the above-mentioned virtues reflect their distinctively Christian tone.

Because religion is such a potentially fruitful source of worth-while interests, attitudes, sentiments, ideals, values, and principles, the character educator will do well to explore thoroughly the valuable resources inherent in it. Regretfully, a few examples only for the sake of illustration must here suffice.

Beautifully expressed in the Eight Beatitudes are such enobling ideas and sentiments as: Blessed are the clean of heart for they shall see God; Blessed are the merciful for they shall receive mercy; blessed are they who suffer injustice for My sake, for their reward will be very great in Heaven. Certainly, it is not difficult to see that such distinctively Christian concepts are the sources for the most sublime ideals, enobling sentiments and wholesome attitudes that can be discovered within the scope of Western culture.

To forestall possible misunderstanding, it may be well to remark, incidentally, that the mere presence in the environment of such worthy motivating forces gives no absolute assurance of their becoming functional in the lives of people exposed to them. Only in proportion as they are introcepted and assimilated by the individual as he interacts selectively, i.e., in a self-determining manner, do these become dynamically significant in his own conduct. What teaching procedures may prove most effective in developing desirable motives is a pedagogical problem of the utmost importance. But it is not the problem here involved. Rather, an effort has been made to show that man's most noble motives have their roots in religion. It is undoubtedly true that the follower of any form of religion will find therein his highest ideals and his most cherished sentiments.

To present a list of specific ideals, sentiments and attitudes that originate in and are sanctioned by religion would be a truly rewarding exercise; such an analysis is prerequisite to the devising of a sound pedagogy of character.

A few examples will here serve to illustrate the general principle. Truthfulness, honesty, purity, temperance, justice, fortitude, prudence, are examples, of abstract ideals. Such abstract ideals are referred to as virtues, and a virtue is simply a habit. The habit of acting prudently constitutes the virtue of prudence. Likewise, it constitutes the ideal of prudence. Mother love and patriotism are familiar examples of noble sentiments. Tolerance, kindness, cooperativeness, respect for proper authority, a sense of duty, are a few wholesome attitudes that may be mentioned. All these motivating forces are highly significant for character, and all are directly related to religion.

Values

What now about values? Undoubtedly values occupy a pivotal position in any adequate consideration of human motivation. Psychodynamically speaking, men seek through their actions to realize the things which they value. In other words, values are the goals toward which action is directed. Of course, it must be recognized that all values

do not have an equal attraction for the individual. Only personalized and experienced values possess such an appeal and those become genuinely dynamic forces significant for action. Accordingly, it must be recognized that values, especially personal and experienced values, are predominantly subjective in nature and unique for each individual.

This is not to deny the objective reality of values, nor to accept the all-too-prevalent view that values are purely subjective phenomena. A necessary distinction can, and must, be made between objective values, on the one hand, and personalized values, on the other. But it is the personalized values that have genuine dynamic force. Expressed in a slightly different manner, personalized values are relative to the self. It is the self that is the agent of action as well as the recipient and controller of its own scheme of values.

Especially noteworthy in the present context is the powerful influence exerted by the self-concept, sometimes designated the "phenomenal self," upon the individual's personal values as well as upon his general conduct. The behavior of every individual reflects to a great extent the manner in which he regards himself, that is, in accordance with his self-concept, or as McDougal phrased it, his "sentiment of self regard." In a recently published work by Snygg and Combs, entitled *Individual Behavior*,¹ the authors express the view that every act of an individual is an attempt to defend or to enhance the concept of self. Whether or not this generalization is wholly admissible, the great importance for behavior of the self-concept is not open to question. "Feelings" of inferiority, of insecurity, of inadequacy, of unworthiness, indicate distorted and unfortunate self-concepts, clearly recognized by every student of human behavior as of vital importance in the genesis of personality and an understanding of human conduct. Remembering that the concept of self develops as a result of personal experiences as the individual reacts

to his cultural milieu, does it not seem evident that religion may contribute to the development of a wholesome notion of self, especially by increasing immeasurably the idea of the dignity of the human person?

All Loving God

For a person to realize amidst his disappointments, defeats and failures that there is an All-Loving God Who is not unmindful of his sufferings and sorrows, is a comforting experience that may exercise a salutary effect upon the concept of self. When parents and teachers injudiciously make disparaging and belittling remarks to children, or compare unfavorably one child with another, show dislike for and rejection of a child, these and many others of a similar nature, exert a poisonous effect upon the growing and functioning concept of self. As is well-known, such harmful procedures are contrary to sound religious principles. Aside from this fact — which is chiefly significant for parents and teachers in the proper handling of children — for the child himself to know that there is One who genuinely understands and cares may discover therein sufficient consolation to neutralize in some degree the hurt to his notion of self. Self confidence and courage may thus be bolstered. And for strength of character, courage and self confidence are essential ingredients.

Respect for Persons

Although all too frequently only lip-service is rendered and serious violations do occur, in general it is true that in this country respect for the dignity of the human person remains a highly-valued notion in current thought and practice. Remarkably enough, it is stressed even in materialistic philosophies, though the cogency of the reasoning in doing so is not clearly apparent. It is strongly emphasized in humanistic philosophies, such as those expounded by Adler, Hutchins, Elliot and others of this school of thought. It is inherent in, basic to, infinitely elevated and profoundly enhanced in the interpretative concepts of a supernaturalistic philosophy. In religion alone is to be found the substantial basis for a true notion of the genuine dignity of the human person. Accordingly, religion may contribute much to the development, as well

¹Donald Snygg and Arthur W. Combs, *Individual Behavior*. New York: Harper and Brothers, 1949. P. 58.

as the maintenance, of a wholesome concept of self.

That internal mental conflicts may also arise, such as experiences of unworthiness, "guilt" feelings, self-depreciation, and kindred undesirable phenomena, is neither denied, ignored, nor their significance for character belittled by failure to include here a discussion of them. These unfortunate experiences, be it carefully noted, are not necessary outgrowths of religion. They are, rather, the results of faulty understanding and defective application of religious beliefs. The wholesome influences, emphasized above, are inherent in religion, characteristic of it, and to be found nowhere else.

The Whole of Reality

Following this necessary, but brief digression, the main thesis may now be resumed. Reference was previously made to the philosophies of materialism, humanism, and supernaturalism. Can anyone seriously doubt that a philosophical system, to be properly regarded as such, must encompass within itself the *whole* of reality. Now, if there be a Supreme Being, if God exists, must not this fact be included in any real interpretation of the Universe? But with the inclusion of God, as is necessary, matters of profound significance for human life and human behavior will readily be discovered.

The substantial basis of all morality is found in proper relationships obtaining between God and man. Likewise, that the highest of objective human values stem from this same relationship seems virtually obvious. Does it not seem reasonable, then, to suppose that an intelligent and intelligible approach to the meaning of life must include an honest effort to comprehend objective reality as it actually is, and to formulate a philosophy of life consistent with it. Needless to say, a genuinely comprehensive philosophy of life, which can be found only in Christian humanism (i.e., supernaturalism), will differ essentially from a purely naturalistic and even humanistic system regarding many matters of vital concern. Hence, too, the values within the several systems must differ greatly; often they are truly irreconcilable. That these differences have great importance for con-

duct, and consequently for character, is so readily appreciated as to require no further comment.

Mental Hygiene

Every authority in the field of mental hygiene stresses the importance for mental health of a sound philosophy of life. And it may be remarked, somewhat casually, that sound principles of mental hygiene and sound principles of character formation have more in common than is, perhaps, popularly recognized. Be this as it may, in any list of "Mental Hygiene Precepts," one of them is almost certain to be: "Formulate a sound philosophy of life." Only within the framework of a carefully formulated philosophy of life can there emerge an hierarchial scheme of values with a dominant value at the pinnacle, and becoming thereby the directive goal in the life stream, thus enabling the individual to subordinate other more transient values to it, and serving as an anchor in the swirling waters of enticing temptations, or the threatening shoals of discouragement. That there is need of some supreme value to give genuine satisfying meaning to life is not a modern observation; it is, nevertheless, one that is as true today as it ever was in the past and as it will ever remain in the future. In the very nature of things, then it is difficult to see how anything can surpass religion in giving to life a humanly intelligible meaning together with values of supreme significance and abiding personal appeal.

Faith

Inseparably associated with religion, and directly relevant to the notion of a supreme value as a directive in life, is Faith. While not an immediate product of the intellectual faculty, who can honestly question the dynamic force of faith in the lives of men. But for the faith of Washington in the righteousness of the cause amidst the seemingly hopeless conditions of Valley Forge, is it likely that those sufferings would have been endured? How often is heard the expression: "The faith that moves mountains." May it not be rightly said, then, that any efforts, however sincere they purport to be, to undermine, distort or to destroy the vast potential for good inherent in religious faith are, at

best, misguided and regrettable ones; and that such a procedure must be considered a tragic disservice to mankind, especially in the general sphere of human aspirations. Faith in the worth-whileness of life in spite of its experienced buffetings; Faith in the ultimate triumph of good over evil; Faith in the Goodness and Providence of God; Faith in the general goodness of people everywhere; Faith that bitter but inescapable injustices may somehow, sometime be rectified; these and many others, are inexhaustable sources of inspiration and courage as experienced by everyone and as witnessed by the actions of great men in every walk of life throughout the course of human history.

Sanctions

Another feature significantly germane to human motivation is the matter of sanctions: rewards for the performance of good acts; penalties, for bad acts. Again sticking to bare essentials for the sake of brevity, the problem may be presented in this way: Are purely temporal sanctions adequate for the molding of worthy character and for the maintenance of strong character in its functioning throughout life? Based upon common experience and observation, the obvious answer is "no." And this is no doubt a correct statement of fact. This is certainly not to say that temporal sanctions—and the natural virtues with which these sanctions are necessarily related—may therefore be regarded as of only minor significance. Quite the contrary, they are of very real value. But they are not in themselves adequate motivators for all the demands of real life, especially in situations regarded by the individual as of great personal importance. No matter how reluctantly admitted, it is simply a fact that because man is capable of self-determined action, not even the supernatural sanctions prove effective in all situations. Otherwise sin and evil conduct could not occur. Awe-inspiring indeed, is the realization that through his power of self-determination, man is capable of acting in opposition even to the Divine Power.

To avoid any possible misconception of an extremely important point, it may be well to note the difference between psychological

and moral freedom, in so far as both aspects are involved in the preceding questions. As a free agent, man's nature is so constituted that through his power of self-determination he is capable of freely doing wrong. But he is certainly not thereby morally free to do so. He can; but he may not. Deliberate violation of the moral code necessarily brings to the fore the sanctions attached thereto.

To give point to the consideration of sanctions, it may now be said that temporal sanctions are inadequate both theoretically and practically. Religious sanctions, on the other hand, are theoretically adequate, though, admittedly, their potency for the individual's behavior depends upon the extent to which he appreciates them and makes them a part of his own personalized values. That religious sanctions are of a higher order and that potentially as well as actually in practice they possess greater dynamic force, must be conceded. This is a vital distinction. It points to the imperative need of including religion in the program of character formation as conducted informally in the home as well as in the process of organized education as conducted formally in the schools.

Formal Education

The process of formal education serves a number of functions by means of which certain objectives, goals and aims are sought. These may be variously stated as: the development of good citizenship; the development of mentally healthy, wholesome personalities; the cultivation of the intellectual virtues of knowledge, understanding and wisdom; the formation of desirable character. To be sure these are not mutually exclusive objectives. One function, without which education could not even begin, is the transmission of the cultural heritage or, as commonly designated, the social inheritance. Only as the social inheritance is transmitted does the individual come to know the nature of the environment that surrounds him, to which he must succeed in adjusting, and in interaction with which his life will be lived.

Explicitly stated or implied herein, two major phases of the process of formal education may now be singled out for brief mention, and to which the closing remarks of

this paper will be directed. The one major phase involves the intellect, that is to say, the acquisition of knowledge, the coming to know about the social heritage as it is contained in the formal organized subject matter that together constitutes the curriculum. The second major phase points more specifically to conduct, the acquisition of the moral virtues, the formulation of desirable character. In order to pin-point the remaining discussion, the specific problem is: What is the distinctive bearing of religion upon these two major aspects of formal education, namely: (1) knowledge of the social inheritance; (2) conduct consistent with the standards of Christian culture, i.e., desirable character.

Regarding these two major phases, the general function of formal education is so well expressed by Shields² that in substance it deserves to be reproduced here. In order to bring the child's conduct into conformity with Christian ideals and the contemporary standards of his civilization, the child must be put into possession of a body of truth derived from the following sources: 1) Divine Revelation; 2) Nature (i.e., natural science); 3) the concrete work of man's hands (i.e., social science and the Fine Arts); 4) the content of human speech (i.e., especially Philosophy and Literature). Otherwise expressed, one major function of education is the transmission from generation to generation of a body of truth as contained in, and derived from, the social inheritance for the enlightenment of each individual. Inseparably related to the knowledge function but pointed more specifically to action, the second major purpose is character formation, the attaining of desirable conduct. That religion is significantly related to the realization of both major purposes may be quickly demonstrated.

Complete Education

In doing so, some additional light may be thrown upon this interesting matter by comparing Shields' view to that of the renowned former President of Columbia University,

Nicholas Murray Butler. Butler makes a five-fold division of the social inheritance into the scientific, the institutional, the literary, the esthetic, and the religious. By scientific is meant man's accumulated knowledge regarding physics, chemistry, biology, astronomy and allied subjects—the natural sciences. The institutional inheritance is roughly equivalent to the social sciences. Philosophy, poetry, drama, novels, short stories are examples of the literary inheritance. The Fine Arts, such as music, painting, sculpture, etc., represent the esthetic inheritance. Finally, the Church and its embodiments constitutes the religious inheritance.

Of particular interest is Butler's observation that for a complete education, all five aspects of the social inheritance must be included. The exclusion of any one of them results in a "crippled education." Such is the considered judgment of Butler, one among many other noted American educators of like mind on this vital point. Yet, in our public school system, religion may not be included in the curriculum. Parochial schools, of whatever denomination, exist because of the conviction that a complete education necessitates religion as one of the essential curriculum components. The conviction may involve either or both of the two major aspects: intellectually as knowledge of religion; or, conatively, the psychodynamics of conduct in general and religious sanctions in particular.

The Need of Religion

Amidst the turbulent conditions that prevail in our own country as well as throughout the world, many serious-minded people have wondered if substantial moral conduct can be achieved in the absence of religious instruction, together with the supplementary force of religious sanctions. Regarding this point, the comment of Bear³ is sufficiently noteworthy to deserve special mention. He says that although it may be possible to foster morality in our public schools without religion, to accomplish this in actuality has not yet been effectively demonstrated. Upon a moment of serious reflection, everyone will

²Thomas E. Shields, *Philosophy of Education*, Catholic University Press, Washington, D. C., 1921. P. 171.

³Robert M. Bear, *The Social Functions of Education*. New York: The Macmillan Company, 1937. P. 198.

readily agree with the accuracy of Bear's penetrating observation. Unfortunately, unless it becomes functional through faithful practice, religious instruction will not prove a panacea for moral ills. Still, as a potential source of powerful motivating forces for moral conduct, religious sanctions cannot reasonably be omitted. Certainly the omission cannot be reconciled with present-day knowledge of human motivation.

To be consistent with the Christian concept of life, religion is essential in the process of formal education. Constituting a fundamental aspect of the cultural heritage, a knowledge of this heritage is necessary if education is not to be seriously defective through being incomplete and "crippled." It

is essential, too, for the full development of the volitional aspects of personality, for the formation of worthy character. Since inspiring ideals, noble sentiments, wholesome attitudes and sublime values are rooted in religion and since these constitute the fundamental motivating factors in character, is it not difficult to see how education for character can be complete if religion be excluded? Good character results from good motives and religion is the best possible source of good motives.

In the light of these facts, may it not be fitting that the beginning and the end of this article be exactly the same, namely: What can be more important than the motives of men?

IV

THE PRACTICES IN JEWISH SCHOOLS That Are Related To CHARACTER EDUCATION

JUDAH PILCH

Executive Director, American Association for Jewish Education, New York City

NO MATTER how opinions may differ with regard to the meaning of character education—morality, ethical behavior, good citizenship, social participation, wholesome personality, etc.—there is general agreement that the school cannot be held responsible for the development of all desirable attitudes and forms of behavior that are essential elements of good character. Educators have, of course, realized that much of character education lies outside of the domain of the school. The home, in particular, is an important agency in the molding of a person's character. The child's parents, his brothers and sisters, the family circle in its broadest connotation, all have a great share in the formation of his personality. Then, too, there is the environment outside of the home—friends, the gang, the playground, the movies, radio, television,—which exerts a tremendous influence upon the growing child. On the other hand, no one doubts the important role that the school, notwithstanding its limited possibilities, plays in the character formation of the individual. And the religious school, even though more limited in many ways than the general school, certainly carries a heavy responsibility for the character development of those who come within the scope of its influence.

Religious leaders have maintained for many years that the very fact of teaching religious concepts, ethical values and moral precepts, is likely to make for effective character education. The Jewish religious school, heir to the tradition of "Study for the sake of study" emphasized subject matter education, not only because it sharpened

one's wits but also because it was a prerequisite to good and pious conduct.

With the spread of knowledge of educational psychology, it became apparent that learning about ethical behavior was not necessarily a guarantee for the practice of ethical behavior. In the light of this conviction the Jewish religious school has been making a very serious effort to rectify the situation by (1) establishing closer relationship with the home and with other agencies that bring to bear their influence upon the child; (2) introducing into its program co-curricular activities, designed not only as motivation for effective and meaningful study, but also for personality development and social participation, and (3) making provision for the creation of the kind of school atmosphere that is conducive to character growth.

But before we elaborate on these relatively new departures in the Jewish school program, it is important at this juncture to point out those areas of our formal education program which have some bearing on character education. It is believed by many Jewish religious leaders and teachers that even for this day and age such subjects as Bible, Prayers, Jewish History, Post-Biblical Hebrew Literature, Jewish Customs and Ceremonials, are replete with ethical content. To teach these subjects, as Rabbi Eugene Kohn puts it, is "to widen the intellectual horizon of the child so that in his behavior he can respond not merely to the stimuli of his immediate social environment, but to the much larger social environment of the whole modern world." (*Jewish Education*, Vol. 3, No. 1.) Study of the Pentateuch,

Prophets, Psalms is the sort of education that is apt to develop both knowledge of what is right and wrong, and in addition, foster an attitude of wanting to do what is right. Jewish history, also, because it records the Jewish struggle for survival and reflects the deeds of great souls of Israel, is another subject which, if properly taught, may affect the moral attitudes of children. To study the Ethics of the Fathers is to learn moral judgment. To become acquainted with the Hebrew words that connote ethical conduct such as *Bikur Holim* (Visiting the sick), and *Pidyon Shvuyim* (Redemption of Captives) constitutes to some extent an introduction to moral behavior. The same is true with regard to Prayer, Customs and Ceremonies, etc. If an inspiring teacher teaches these subjects with the goal of developing character in mind and includes in the content of her teaching the kinds of situations which involve honesty, loyalty, social responsibility, sense of justice, self-discipline, etc., the future behavior of the child may be influenced, provided, however, the child sees the relationship to his own interests and to his real life experiences.

Upon surveying the Jewish educational scene we find that during the past two decades courses and materials have been designed which organize subject matter into units of instruction aimed at teaching Jewish values to children and youth. The units on ethical and religious values developed by Morris Leibman deserve to be mentioned first. These units had as their objectives the development of "a proper understanding and appreciation of the fundamental Jewish values functional in our life at present and sanctified by tradition, in the hope of arousing within the children a desire to identify themselves with these values and to live in accordance with their principles and ideals."¹ The values chosen by the author are: 1. The Sabbath; 2. The Dietary Laws; 3. The Family; 4. The Idea of God and of Reward and Punishment; 5. Palestine; 6. Ethical Ideals, Social and Individual Virtues (Justice, Truth, Peace, Co-operativeness, Respon-

sibility, Kindness, Pity, Tact, Manners, etc.); 7. The Ideal of Learning; 8. The Ideal of *Zedakah*, or Care of the Under-privileged; 9. Messianic Ideals; 10. The Sanctity of Life and the Importance of Human Personality and 11. Love of Labor.

The units of instruction were compiled from relevant passages in the Bible, the *Aggadah*, sources dealing with Customs and Ceremonies, the prayerbook, and modern literature. The units represent the fundamentals of Jewish thought and practice and, "because of their relationship to live and interesting issues, are studied more eagerly."² These materials (taught in the original Hebrew) have been used successfully in the higher grades of our elementary schools in Chicago, Los Angeles, Minneapolis, and other communities. In New York City Hebrew high schools and in the higher grades of some of the elementary schools a similar approach in constructing materials based on Jewish ethical values was developed by the late Mr. H. Sacks.

Another attempt at integrated teaching of Jewish values at the New York Park Avenue Synagogue is described by the late Milton Steinberg and Moshe Davis in an article in *Jewish Education*, entitled, "Modern Jewish Problems in the Light of Jewish Tradition."³ This course included such topics as social justice, mercy, war and peace, the good society. Each of these topics was discussed informally in its present-day expression and in the light of Jewish thought as recorded in the Bible, Talmud, and Modern Jewish Literature.

Then, too, there is the program of teaching Jewish values through the festivals, by Dr. Jacob Golub which, for example, serves as excellent content for the effective study of such an ideal as freedom, in connection with the celebration of Hanukkah, Passover, and Lag BeOmer. In the Ramaz Day School, too, an attempt has been made to integrate Jewish values and general social studies⁴ through correlating and integrating Jewish

²*Ibid*, p. 167.

³Vol. 13, No. 3, pp. 194-198.

⁴See Samuel Goodside's article in *Jewish Education*, Vol. 23, No. 2, pp. 29-32.

¹Morris Leibman. "Jewish Values as Basis for Curriculum Organization," *Jewish Education*, Vol. 9, No. 3, pp. 163-168.

content materials with those bearing on American ideals and practices. There are other attempts at reorganizing the traditional subject matter of the Jewish school curriculum in order to have Jewish ethical concepts exert a more lasting impact upon the lives of our pupils.

We shall now discuss the more significant practices in our Jewish schools related indirectly to our subject but which, as noted previously, have a bearing on character education, but were introduced primarily in order to improve the quality of work in the Jewish school.

I. *Contact with the Home*

The PTA of the Jewish school is by now an accepted institution for bridging the gulf between home and school. Through the PTA the parents are informed of the school's work and their cooperation in meeting their share of responsibility for character training is solicited. While it is true that in many schools the PTA's work is limited to obtaining financial support for non-budgetary schools projects, a high percentage of these groups enlist the assistance of the home in supplementing the program of the school. Some PTA groups are actually engaged in the study of religious lore, history, etc. and thus have a better appreciation of the content of their children's study. In other groups, parents hold special workshops in Jewish festival celebrations, in child psychology, and in the Jewish fine arts. Practically everywhere the individual child's problems are discussed, there are occasional teachers' visits to the home and the more intelligent parents have already learned to invoke the help of the school in coping with the child's behavior problems. We know of many homes that have introduced rituals and ceremonials in order to avoid the dualism in the lives of the children caused by the home's disregarding the religious practices taught by the school. Many a home has learned how to conduct the Passover Seder, to kindle the Sabbath lights, to recite certain prayers, etc.

School and home have come to appreciate the mutuality of interests in the character training of the children. The same holds

true as far as other institutions serving the child are concerned. The progressive Jewish religious school seeks to enlist the cooperation of the public school for the discussion of common problems and for joint action. Many a principal of a public school situated in a Jewish neighborhood discusses the question of attendance on Jewish holidays, the problem of the "frequent cross-purposes to which the Jewish child is exposed by reason of his receiving part of his education in the public schools and part in the Hebrew schools." (See "Character Training in the Jewish Schools" by Rabbi Eugene Kohn, *Jewish Education*, Vol. 3, No. 1). The progressive Jewish school has also developed a working relationship with the Jewish community center where some of the children come for recreational activities. While there is need for more intensified effort in this area, it is worth noting that much has already been done to eliminate some of the serious disadvantages which arise from fragmentation in the education of our children and the stimuli of a variety of agencies.

II. *Co-Curricular Activities*

As noted above, no course of study, no matter how effective, can be depended upon as the sole factor in character training. The development of appropriate moral reactions to social situations through experience is a much more effective way of stimulating good conduct. The law of exercise, which applies to all learning, stems from the proposition that learning is experience. The individual child forms the habit of choosing to do the right thing as a result of his own direct experiences, when he himself is involved in a given social situation. Hence the emphasis on co-curricular activities which afford opportunities to acquire information, to engage in discussion and to have experiences that approximate the realities of life. His character is, as it were, molded through guided wholesome group activities.

We shall at this point describe some of the co-curricular practices prevailing in Jewish schools:

A. Keren Ami (Fund of My People) is a children's project which trains for participation in Jewish community life, for voluntary

contributions to communal institutions and for the development of proper attitudes towards the ideal of Zedakkah (charity). To quote from the account of the late Dr. Edidin, who together with his colleagues in Chicago developed this project, the following are some of the highlights:

"This preparation for Jewish civic life cannot be accomplished by mere 'learning.' If the child is to grow up a regular and generous contributor, he must be habituated to do so. Similarly, if he is to develop into a community-minded individual, he must be provided with practical community situations in which he will take part as leader or follower. The ideas and information essential for participation should be acquired in the process of doing, for such learning is bound to be more vital and more lasting, because it is learning with a definite purpose, to fill an immediate need created by a practical situation.

"Introducing the Keren Ami into the school requires adroit motivation. Usually a few active pupils are spoken to first and their interest aroused. Then the idea is presented to the whole school at an assembly, at which Jewish needs and the means used for meeting these needs are conveyed to the pupils. While the assembly is being prepared an attempt is made to create Keren Ami 'atmosphere,' by means of special posters and pictures and by exhibition of standard K.A. materials — boxes, reminders, ballots, news letters, etc. . . .

"This first step at the assembly is reinforced the next day in the classrooms through a discussion of the K.A. and the symbols on the Keren Ami box and by initial organization of the class for the conduct of the work in the room. The class elects a treasurer, who takes charge of the box, collects the contributions, posts announcements, reads the news letter sent to him weekly from the K.A. office, and takes care of other details. . . .

"Contributions are accepted only once a week, on a day and hour determined by the school. This insures greater regularity and efficiency. . . . On Keren Ami Day proper about fifteen minutes are devoted to reading the news letter and to discussing its contents. . . . Following the lesson the children drop their coins into the box as it is passed among them. . . .

"It is the distribution of Keren Amionies which arouses greatest interest among the children and makes of this project an educative school activity. To the teacher these activities are excellent opportunities for realizing the aims of the Keren Ami to a degree not possible at other times. The allocation of the monies collected takes place three times a year. . . . For each period the steps of distribution consist of (1) choosing the funds, (2) balloting by all pupils, (3) electing delegates to the conference, (4) the conference proper. But democratic principles are maintained throughout, that is, all pupils are given a voice in the apportionment of the sums.

"Both teachers and pupils have a hand in the choice of funds. . . . Teaching about the funds is effective, since to the pupils it is learning with a purpose, that of preparing themselves for the intelligent distribution of the monies. The content of all these activities deals, of course, with the central idea and with the funds chosen for the period.

"A week or two before each conference all the pupils, with the exception of the very young, are given the opportunity to express their judgment on the relative importance of the funds selected. A special ballot is printed on which all pupils vote. . . . The management of the voting is usually given over to the pupils, under the guidance of the teacher.

"Like balloting, election is not only an instrument of Keren Ami, but also a method of training for citizenship. . . . Each class, from the fourth grade on, elects by open vote two delegates to the conference. . . . The school representatives elected then meet two or three times to decide on their stand at the conference and to frame resolutions for presentation there. . . . To the pupils (as well as to the teachers) the conference is the culmination of months of work and teaching. The preceding activities in the school-balloting, electing delegates, discussions, etc. — cause the pupils to look forward to the conference with eagerness. . . .

"Therefore every precaution is taken to make the children happy and to stimulate their interest in the project. The very setting is intended to create an atmosphere of decorum, efficiency, and cheerfulness.

The auditorium is decorated appropriately with special designs, pictures, greetings, placards with names of participating schools, etc. A reception committee of children receives the delegates and ushers them into the seats assigned to their school. All other arrangements are made with a view of enabling the delegates to participate in this children's convention in a free and cheerful manner."⁵

This Keren Ami project has developed into a permanent institution in most of our schools. In the better schools it is related not only to the study of contemporary Jewish life but also to the study of Bible, Hebrew, Customs and Ceremonies and Prayer. The by-products of Keren Ami activities, insofar as character training is concerned, are as follows:

- (1) It habituates the child to become responsible, to be in reality his brother's keeper.
- (2) It fosters communal solidarity and loyalty to one's group.
- (3) It encourages seeking the truth, discussion, self-criticism, self-confidence, readiness to cooperate, and mutual help.
- (4) It trains in good citizenship.
- (5) It promotes understanding of one's place in the larger scheme of things.
- (6) It develops the habit of performing charitable acts, as the will of God and as the responsibility of man.

B. Children's Clubs. In some of our religious schools, children are encouraged to engage in club activities. The program of the club is related to the school curriculum and offers added incentive for effective study. It also affords ample opportunities for self-expression, cooperative group life, and democratic procedure. Thus in the club for arts and crafts the children not only learn Jewish life through their sense of touch, but make all abstract, bookish ideas concrete, simple and pleasant. In preparing for an exhibition of their work, they learn co-operation and participation in a common endeavor when all differences of group affiliation and social stratum are erased; be-

cause "art had welded all children into one unified whole."⁶ The dramatic club, and the chorus, too, serve as media for better learning and above all as integrative forces in Jewish community life. Through the arts our children not only become identified with the past but develop a feeling of belongingness with all Jewry and all mankind.

Within the confines of a brief article one cannot elaborate on all phases of the club program which make for sound character training. Suffice it to say that if one learns best by doing, the arts constitute a most significant medium for all education, including character education.

C. The Junior Congregation. Another activity related to the very core of the curriculum is the Junior Congregation, which in the last few years has become a permanent institution in the Jewish school. The children congregate on the Sabbath and on the Holidays in a chapel of their own and conduct their own service. The teachers are in the background. The children themselves chant the prayers, deliver the sermons, read the portion of the week from the Scroll of the Law, serve refreshments after the service, elect their own officers to conduct the affairs of the congregation and thereby establish themselves as real junior members of the religious congregation. The Junior Congregation makes acceptance of religious services a matter of fact. It creates an atmosphere of solemnity and awe, radiates warmth, brings joy and exaltation to the children who express in prayer their reverence for God, their belief in Divine guidance and their humility before Him. The effect of these experiences on character cannot be measured objectively.

The school assemblies, too, at which celebrations of festivals are held, also play their part in character training. They not only constitute preparation for living a wholesome and worthy Jewish life; they are actual living.

III. School Atmosphere

Few indeed are the schools where chil-

⁵Ben M. Edidin, "The Keren Ami Project," *Jewish Education*, Vol. 2, No. 2, pp. 68-77.

⁶Temima Gezari, "They Work Together Through Art," *Jewish Education*, Vol. 23, No. 3, p. 56.

dren feel at home, where cooperation and tolerance take precedence over competition and rivalry, where teachers are big brothers and set patterns of good conduct, where children voluntarily accept obligations and responsibilities and where the spirit of fellowship and cooperation permeates the entire school program. But fortunately there are such Jewish schools in the country which are so organized as to constitute a children's community. We point with justifiable pride to the Bet Haya'el in New York, to similar schools in Chicago, Philadelphia, and other cities where the school atmosphere is conducive to educational

growth and the development of proper social attitudes that make for good character.

From the description that has been given of some of the more desirable practices prevailing in Jewish schools, one should not be led to conclude that we have even approximated the goal of providing the kind of character training which all of us engaged in religious education regard as necessary. We do maintain, however, that we have taken a few needed steps for broadening the base of our school's functions to include elements which we hope will tend in the right direction.

THE PRESIDENT'S PRAYER

Almighty God, as we stand here at this moment, my future associates in the Executive branch of the Government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere. ~~~~~

Give us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for all the people, regardless of station, race, or calling. × May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs – so that all may work for the good of our beloved country and for Thy glory. **Amen**



CHRISTIAN CHARACTER

JOHN F. GILSON

Associate Professor, Graduate Division of Educational Psychology, Measurements and Guidance, School of Education, Fordham University, Bronx, New York

Introduction

CATHOLIC education has a very definite objective which it attempts to realize. It is always in terms of a man, a human individual, a completely integrated person. It strives, moreover, to produce a very definite kind of man—a man of Christian character. In doing this, it educates, as Martindale says, "the whole man for the whole of life."

The best description of this product of Catholic education has been given by Pope Pius XI in his celebrated Encyclical on the Christian Education of Youth. Speaking of the objective of Catholic education, Pope Pius XI says, it is "the true and perfect Christian . . . in other words, to use the current term, the true and finished man of character."¹

This concept of character comprises the widest possible extension, and the fullest sweep of human development. It includes, as Pope Pius XI says elsewhere in this same Encyclical, "the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ."² It involves in a word, a development of man that is fully human. It implies a formation that is thoroughly liberal and humane. It holds up an ideal that includes, yet transcends the temporal, the material and the secular and envisages the eternal, the spiritual and the religious. All the beauty that Plato tells us—in the words of Alcibiades—he admired in Socrates is contained in this ideal—and something more!

¹Pope Pius XI, *Encyclical on Christian Education of Youth* New York: The American Press, 1936, p. 32.

²*Ibid.*

Integration

There is a personal aspect involved in this formation of Christian character which implies a complete integration of all man's powers and capacities. The multiplicity that characterizes his nature is reduced to an ordered unity. The complexity by which he participates in all the orders of creation—mechanical, physical, chemical, biological, spiritual and supernatural—is reduced to a beautiful simplicity. All the elements that make up his being, the endowments of heredity and the manifold influences of his environment, are disciplined. His bodily temperament and physique, his emotional drives and sentiments, his instinctive urges, his inclinations and tastes, his imagination and memory receive a distinctive mark and quality. It is his intellect and will particularly, under the dynamic influence of the true, the good and the beautiful, that bear upon themselves and impress on all his conduct a form, and a quality. The result is that a clear cut moral profile emerges.

In as much as he is a Christian, the man of character has assimilated the ascetical ideal of Christian perfection. This impels him to complete and to perfect all that is merely natural in his being, and insistently to pursue his goal by a constant participation in the sacramental life of the Church and in the complete and consistent practice of all the Christian virtues. His purpose in doing this is to strengthen his own interior life, intensify the development of the Divine life of grace in his soul, strive for the highest level of personal perfection—to imitate the peerless life of Christ. The perfectly formed Christian is satisfied with nothing less than the perfection of His Heavenly Father and his whole life and all that he does is transformed by the effort to achieve it.

It is not, however, a selfish, self-centered objective that the man of Christian character

pursues. *Bonum est diffusivum sui*. Philosophers tell us that goodness cannot be self-contained. It must share its goodness with others. Hence, the man of Christian character is imbued with what Pope Pius XII called, "the sense of the collective responsibility of all for all." He is aware of his obligation to do something which reaches beyond himself. He has an interest in his neighbor and the world. He realizes and accepts his role of sanctifying the temporal order by helping to heal the schism of secularism. Christ must come to the modern world. His principles must penetrate the temporal, secular, profane order. His truth must illumine the dark places of men's lives. This is the work of the man of Christian character — to exert an influence precisely as a Christian: to inject the Christ-like spirit and the Christ-like way into all the departments of human living. Normally this activity will begin with the sanctification of the home. Then it will move out into the office, the factory, the store, the halls of our legislators.

This demands that the individual has first impressed the specifically Christian quality or form upon the whole of his own life, so that it colors and controls all his actions. The result is that he not merely is a Christian who is an office worker, or a lawyer or a physician or a stock broker who is a Christian, but he is definitely and decidedly a Christian business man, a Christian lawyer, a Christian physician, a Christian stock broker. As such, he endeavors, as far as possible and, wherever he can, to achieve the Christianization of the sphere of life in which he lives and moves and works. In this way, the Christian physician sanctifies the medical profession; the Christian lawyer, the legal profession; the Christian teacher, the classroom. Thus, the man of character truly becomes the "leaven in the mass" of humanity.

This, briefly, is the objective which Catholic education proposes for itself in forming the man of Christian character. The process, however, does not begin in the school. It is the home that must inaugurate the moral and religious training of the child during the pre-school period. His awakening powers

of observation and his conduct are not to be neglected. He is essentially imitative by nature and, therefore, affected by all he sees and hears in his environment, by the example of others as well as by their precepts. Gesell has shown that even the 40 week-old infant is not self-contained, but tends to imitate the gestures, facial expression and sounds which he experiences. Throughout all the early pre-school years, the child's "adaptive behavior reflects a new sensitiveness to imitative models." The important point to be noted in this connection is the tendency on the part of the child to imitate the parents who serve as models and exemplars. His moral development is dependent to a large degree upon the moral status of the parents or those who are their substitutes. Allers concurs with this position when he says:

In the genesis of the personal ideal, the character ideal, decisive importance attaches to the figure of the parents. The child knows, to some extent . . . that he will grow up and will one day be called upon to take his place as a fully-grown adult. By observing his parents, the child seeks to learn and experience how this place in life is conditioned, and how he ought to behave when he has attained it. Consequently, the ideas given by the parents to the small child of the conditions, obligations, rights and duties of man's estate, indicate the direction he himself must take to assume this position.³

Pre-School Education

Unfortunately, the ability of the pre-school child to understand, his interest in things religious, and his power of forming habits and attitudes are all too frequently underestimated. Pre-occupation with the physical aspects of the child's health, his diet, his recreation, and his general well-being have overshadowed the importance and the possibility of his early moral and religious training. Valuable time is lost and precious opportunities are wasted if his moral and religious training is deferred until his entrance into school. So important is this period considered by the Church that it explicitly states

³Rudolph Allers, *The Psychology of Character* (New York: Sheed and Ward, 1943), p. 194.

in its Code of Canon Law: "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being."⁴ Pope Pius XI is no less explicit in his Encyclical when he says: "Disorderly inclinations must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses."⁵

Experience as well as various studies have shown that the basis of some of the most fundamental and necessary concepts of moral formation can be laid early in the pre-school period. Ideas and ideals of obedience, of truthfulness, of right and wrong, of parental love and affection can be inculcated in the young child. Simple habits of conduct, of self-control; correct attitudes towards brothers and sisters, companions, parents and God; simple practices of virtue and of prayer can be formed. Assuredly, these are elementary in nature and necessarily limited in scope and spiritual depth because of the child's immaturity, but it would be difficult to overstate their importance as the foundation of later character development.

Primary School

The child's entrance into the Catholic school introduces him to a new phase of his character formation. The viewpoint which the Catholic elementary and high school takes of the child and the basis on which they attempt to build their character program is his complete being — a human person, whole and entire, soul united to body in a unity of nature, and possessed of powers both physical and spiritual. He has within him a conscience which reveals to him the dictates of his reason and guides him in distinguishing between right and wrong. He is, moreover, a child of Adam, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of an adopted child of God, though without the perfect

control of all his appetites. His human personality is endowed with certain rights that are inalienable, as well as with certain duties that are imperious. He has, moreover, a unique and inviolable individuality, which as perfected, will bear the seal of his own originality.

The character training which the Catholic school provides does not differ essentially from the moral and religious training he received in his Catholic home. Throughout his entire formal education, from the kindergarten onward, the ultimate goal of his education is, as we have seen, the formation of the man of Christian character. It is for this reason that the Catholic school is not satisfied, simply nor precisely, with piety or culture or cleverness or learning, the social graces or vocational preparation. Each of these, as far as possible, is cultivated. The Catholic school, as every school, strives to help the child to increase his knowledge, to develop his intelligence, to improve his judgment, to strengthen his memory, to increase his energy and enterprise, to heighten his refinement and culture. But, ultimately, the issue of the Catholic school should be character. And, since it may not make an abstraction from revelation and the supernatural economy in which the child lives, the result should be Christian character.

Elementary and High School

The immediate efforts of the elementary and the high school are directed to produce a youth who conforms to order. It is to develop a free youth, who, conscious of being master of his actions, finds within himself the principle of his actions. One, consequently, who realizes he is responsible for his own perfection, and who strives to enrich his gifts, natural and supernatural with the aid of Divine grace. He recognizes that the natural law, which is but the impress of Divine Wisdom and Love upon his nature, far from being a limitation to the exercise of his free-will, is rather only a sign-post indicating to him the right way. He knows that an objective order exists and that his liberty has been given to him precisely in order to enjoy the glory and merit of having conformed himself to that order, and by

⁴Pope Pius XI, *op. cit.*, p. 10.

⁵Pope Pius XI, *op. cit.*, p. 20.

doing this, more surely reach his highest natural and supernatural perfection, and make his fullest contribution to his fellow men.

It is obvious that, while an informed intellect is required in all of these elements of character formation, the most important factor is the will. What is required is a youth whose will has been formed, developed, educated and fully fashioned by a free yet habitual responsiveness to the highest motives that reason and revelation can supply. It is a will that has become habituated to self-control by self-discipline, and by consistently and courageously following one's convictions.

Values

The key to the development of the will is the cultivation of values or motives. Psychology has conclusively shown that that which alone moves the will is that which has an appearance of value. Whenever an object appears to contain a value or a growth towards it, a desire for this object arises and a resolution is made to acquire it unless some obstacle intervenes and prevents it.

It is not the value that is imposed upon the child or youth that is effective. Neither is it the value of greatest objective worth. Rather it is the value that is self-chosen, that is freely accepted by the whole personality and the value that has the greatest subjective appeal. The important work of the school is to have the youth gradually realize that there is a whole hierarchy of values. Briefly, these might be classified as bodily or sensory which satisfy merely segmental drives, such as hunger or thirst or sex; those which are vital, which satisfy the total bodily needs, such as health or recreational games; those which are social, such as affection for one's parents, or the enjoyment of social relations; those which are intellectual, such as knowledge and discovery; those which are aesthetic, such as the various forms of beauty; those which are moral, such as the different virtues; and finally, those which are supernatural. He must realize, too, that some values are transitory in nature while others are permanent; that some are proximate and immediate while others are remote and delayed.

These values must, moreover, be made permanent. Although, at the outset, they are presented concretely, appealing primarily to the child's senses and feelings; they can lead to more general, abstract ideas of virtue, perfection and goodness. They must become so ingrained by word and example and habit that they will be consciously recalled when school and books and teachers are forgotten. This is achieved by presenting an object of value that will beget a permanent motive for the will—an object that is of such a nature as to remain a valuable aim for every age.

These values must also be comprehensive, extending their influence to every sphere and aspect of human living and human conduct. It is the supernatural values alone that are able to satisfy this important element in character formation. It is not that these are to be used exclusive of all other values. The ideal method is to combine them with other values. They are not to be taught or assimilated as single, isolated, unrelated values, but woven into the warp and woof of the youth's thought pattern and conduct habits.

The unique power of character formation in the Catholic elementary and high-school is its ability to present to the youth *all* the values that enter into the complete life of man. It reinforces their appeal by the religious atmosphere of the school and by the consecrated lives of the teachers. It insists that they are not merely truths demanding an intellectual assent but dynamic principles capable of transforming and enriching human lives. It inculcates these values not in a cold, intellectual, abstract fashion thus appealing only to part of the child's nature. Rather it clothes them with flesh and blood, with human feelings and human emotions. It breathes into them the breath of life by presenting the living personalities of all the Christian heroes and heroines of every country and color and race and age and condition of life—the saints of God with their lovely Queen and Mother. It brings all the virtues to a focus in the transcendently, fascinating and beautiful life of the One Ideal Man of all times—the God-Man, Jesus Christ.

VI

ARE YOU AN OBSERVING PARENT?

MERVYN M. MORSE

Character Research Project, Union College, Schenectady, New York

TWO LEADERS in religious education were discussing parent responsibility in the religious education of children. One of them expressed skepticism. "It is very nice to agree," he said, "with the idea that parents ought to take a primary responsibility in guiding the religious growth of their children. But can they do it? Do they know where or how to start in?"

Here is a crucial problem in the field of religious education today. No one can answer this man's question now, but it will be answered one way or another by parents themselves in this or future generations.

In any event we all know that effective involvement of parents in the religious life of their children does not come about simply by a willing spirit on the part of the parents. Take the case of the Wentworths. They are fine, conscientious church people. Recently they went to a meeting of parents at their church where a visiting religious leader spoke persuasively about the importance of parents to the religious growth of their children. They agreed with all the speaker said. But when they got home they felt dissatisfied. Mr. Wentworth was the first one to express his feelings. "It was a nice meeting. I enjoyed it. But what will come of it? What can we do as far as Jane is concerned? Are we supposed to tell Jane ten times a day to be a good little Christian?" he inquired sarcastically.

Mrs. Wentworth was not so impulsive. She thought that they should talk with Jane's church school teacher. Maybe she could give them some practical helps.

About the first thing which Mrs. Leonard, Jane's teacher, suggested to them was that they think of helping Jane with one religious idea at a time, not religion in general. She opened up her lesson booklet and gave them an example. "We are now having a unit on helping Juniors to feel the importance of showing sympathy and consideration for

the feelings of younger and weaker children. Could you help Jane along in this attitude?"

Again the Wentworths were bewildered. "It seems to me," said Mrs. Wentworth, "that if we are going to help Jane grow in such an attitude we need to know what her experiences are with younger and weaker children and how she feels toward them. I don't feel that I know. Maybe we are just unobserving parents."

Unobserving parents! Somehow the description doesn't exactly fit. Even the best of parents observe only a fraction of what they could observe of their child's behavior *if*. Isn't that a way to end a sentence? But the *if* is important and shouldn't be omitted. Let's see what it means. Parents observe only a fraction of what they could observe of their child's behavior *if* they knew what they were trying to observe. The Wentworths hadn't been thinking about the question of Jane's relationships and feelings toward younger and weaker children and therefore hadn't noticed her behavior in this regard.

Mrs. Leonard was very reassuring. She told them that most parents would be equally at a loss to know a thing as specific as this about their child. However, she encouraged the Wentworths to keep this matter of younger and weaker children in mind for the next few days and see if their insights about Jane increased.

Two days later Mrs. Wentworth, bubbling over with enthusiasm, called Jane's teacher. "Mr. Wentworth and I can scarcely get over the marvel of the experience we have had," she said excitedly. "We did just as you said and focused our attention on Jane's relation to younger and weaker children. We made a note of each instance as it occurred. And guess how many we recorded! Twelve! If you had told us that we would run across that many, we would not have believed you. We feel that we are aware of a whole area in Jane's life which we had not even noticed

before. And we are already hatching ideas on how we can take advantage of these daily experiences to help in her religious growth!"

The Wentworths had gained some new insights. They had learned that good observation is a matter of focusing attention. They had learned that observation becomes easy after they once select some segment of Jane's life to observe. They had learned that the number of instances in which some one religious attitude is involved seems to multiply as soon as you set your mind to observing this area of a child's life.

We can illustrate these points from our own experiences. Think of the people we have met in the past two days. Most of us can easily do that. How many of them had brown eyes? We don't have the slightest idea because we didn't focus our attention on the color of their eyes. Someone might object, "But what difference does it make whether people have brown eyes or green eyes?" That is a good question. It doesn't make any difference.

But there are important things which *do* make a difference and these we want to observe. We parents are concerned with the religious education of our children, and therefore we need to focus our observations on those things which relate to or contribute to their religious growth.

One important area of focus has already been described. If you do not know what your child's typical behavior and attitudes are in some area of his religious life, do as the Wentworths did. Focus attention on this area for a few days and your increase in insights will surprise you. Equipped with this information you will be better able to decide what you as parents might do to bring about further growth in a particular religious attitude.

Focusing of attention on a particular religious goal also helps parents to see many daily life opportunities for helping their children apply more fully this religious idea. Take, for example, a child's relationships to other people: reaction to teasing, being a good or poor loser, being friendly or unfriendly to certain children or ignoring some, developing friendly or hostile feelings toward teachers, developing friendly or hostile feel-

ings toward minority groups. Or take daily opportunities to develop a more mature understanding of God through nature: watching bugs, worms, butterflies, birds, wild animals, flowers, trees, lakes, sunsets. Parents can add enormously to such lists. Rare opportunities are presented to parents daily.

The next step in observation is to look for results. What are the results of a child's church school experiences? Of efforts of parents to nurture particular religious ideas? Focusing of attention on results enables parents to find out, with some accuracy, whether their efforts, the efforts of the teachers, and those of the child himself, are bearing fruit.

Observation with particular purposes in mind also helps parents to be more accurate. How commonly we hear a parent make some sweeping statement about his child such as, "Jimmy, our oldest boy, is always fighting with his little sister." Is it really true? Observe for a few days the occasions when they fight and the occasions when they get along happily. The results may surprise you.

Focusing of observation on some serious problem which occurs in a child's life will help parents discover its cause and find solutions. A Primary child may develop a streak of sullenness. He may suddenly try to avoid his usual playmates. Or he may just seem to be very disagreeable. He may not know what causes this change in his behavior. Chances are that you can get some good clues by observing his life experiences more carefully.

We can also very profitably focus our observations on the good forms of behavior exhibited by our children. It is so easy to give them attention only when there is trouble. But how often do our children exhibit commendable behavior—the kind that we hope will occur more frequently and more consistently? We don't know. We have daily opportunities to nurture the good traits of character which they already have—if we can only remember to focus our attention on the good things they do and let them know how pleased we are.

Are you an observing parent? We hope you are, for it is lots of fun. What's more, you will surely become a more effective guide in the religious growth of your children.

VII

THE CLASSROOM OBSERVER

MERVYN M. MORSE

Character Research Project, Union College, Schenectady, New York

DURING A LULL in the discussion going on in a teachers' meeting Mrs. Buck's voice came clearly to the ears of all, "Do you have trouble keeping attention in class? Sometimes my children are perfect angels and not only listen attentively but enter into the discussion with enthusiasm. Other times they seem just possessed."

It was a simple question, but it started the whole group off on discussing their problems. "That isn't my main problem," said Mr. Vane, "I just don't seem to be able to stir up any enthusiasm. My class is dead. The kids behave well, but there is no spark, no enthusiasm."

"There's spark in my class," chimed in Miss Lawrence, "several of them in fact. I think I have things under control and bingo—a couple of the children are in the midst of a first rate wrestling match. How do you handle a class like that?"

"My chief worry," said Mrs. Andrews, "is one boy. He seems to be miles away most of the time. I don't think he is happy in our class."

If you had been in this teachers' meeting, you could probably have mentioned other problems which teachers face. This article will not presume to give solutions but it will suggest how teachers can go about finding some answers by careful observation.

The idea of a classroom observer, other than the teacher himself, may be a new idea to many. And in many churches this extra personnel is difficult or impossible to secure. Helpful suggestions will be made in this article for such situations. However, much that follows assumes that there is a person devoting his time primarily to that of classroom observing. It is hoped that this article will stimulate churches to see the great values in classroom observation and to add classroom observers to their staffs as a means of making their education program more effective.

It is important to realize from the outset that a classroom is a complex situation. It is impossible for a teacher or an observer to observe or record everything there is to observe. When one begins to think of the variety of things he could observe, he is overwhelmed. Which children are usually late? Which ones are more alert and responsive to the lesson ideas? Which children like discussions? Which ones do not? Which ones have strong musical interests and abilities? Mechanical? Artistic? In which parts of our classroom session are the children most interested? Which children have the greatest amount of self-confidence? Which least? Which ones are the natural leaders of the group? Which ones get left out? Which ones are popular? Which not? The list can go on and on. It is no wonder that one person acting as an observer of a pre-school age classroom said at the end of the first session, "I was completely confused. The children reminded me of a bunch of mice running around in a cage. I would start to watch one child and then about the very next minute I would realize that I was watching another child. It was like that the whole session. I realized at the end of the session that I really didn't know anything about any of the children."

The first step, then, in your efforts to solve your classroom problems is to decide which problem you are going to tackle first. This makes it possible to eliminate a lot of things which you will not have to bother to observe. Even so, it is usually possible to deal with only one problem at a time. After you have decided this point, you must then decide what kinds of information relate most directly to this problem. Then it is usually easy to see what things you will need to observe in order to get the needed information.

Some actual examples will illustrate the possibilities. Let us say that a teacher real-

izes that the members of his class get along well at times, but poorly at other times. He wants to know why. The simplest kind of observing would be to use initials of children to record where each one is sitting in relation to the others, whether around a table, in a circle, or in a worship service. If there is free activity or project work where children can choose several different associates during the period, keep a record of which ones play or work together. The teacher or observer should also make as complete a record as possible of how the children get along with one another during the different parts of the class session. The observer's records should be dated so that comparisons can be made from session to session. From this data a teacher should soon get some clues, if not real answers, to his problem. For example, does the class get along better when a certain child or when certain children are absent? Which children have trouble with one another and which do not? The record over several sessions should give some evidence as to whether trouble occurs with the same children over and over again and whether over the same issues. It should also tell you whether and how frequently difficulties occur in different parts of the classroom session. You may find, for example, that difficulties occur only during the project or while the class is going to the worship service.

Another teacher feels that his most serious problem is the poor adjustment of one boy in his class. Since this is a different problem from the one already discussed, it calls for a different procedure in observing. The observer will want to keep a careful and extensive record of all that happens to this pupil during several church school sessions. The observer will want to record how each one of the class members treats the child and how he treats each of the others. The observer will want to note who sits beside this boy. Most of all, the observer will want to record all of the occasions when he participates in the activities of the class. What clues do you get about his strong interests? Does he lack interest in some parts of the session, but show interest in others? What

are the hints of high aptitudes? Evidence of strong musical ability, for example, is something which a teacher can capitalize on in the future. Does he seem to be mentally above or below most of the others in the class? When a teacher finds answers to these questions, he is in a much better position to take steps to help this child and to help the morale of the whole class thereby.

By far the most important purpose of classroom observation is to help find out how much the teacher is accomplishing in his teaching efforts. There are several ways in which an observer can do this.

One way is to make careful records of use of time during class sessions. One Kindergarten teacher came out of every classroom session realizing that she hadn't done many of the things she had planned to do. One Sunday she said, "I feel I am a complete flop as a teacher. The most important things that I had planned to do, I didn't even get to. I didn't even have time to talk to the children about their home assignments. When the bell rang, all I could do was to hurriedly give each one a booklet I had made for them and let it go at that." A wise supervisor suggested that a good observer might help her with this problem.

The observer's records were a revelation to the teacher. They showed that usually less than half of the children were there at the time the session was to begin. Many were as much as fifteen minutes late. The observer's records also showed that the play period lasted about thirty-five minutes. The teacher thought it lasted about fifteen. In every session there were recorded unexpected delays because some necessary equipment was missing. One Sunday there were not enough chairs. Another Sunday there was no chalk. Another Sunday the juice for lunch did not arrive in time. These problems were easily solved. The problem of the children arriving on time was discussed at a meeting of the parents. A marked improvement was noted. The teacher, recognizing that she had a poor time sense, timed the play period and after fifteen minutes guided the children into other activities. The

teacher and supervisor secured the willing services of one of the parents to check on classroom supplies for each Sunday. By these simple steps the teacher was able to "save" thirty to thirty-five minutes. After these changes had been effected, the teacher said, "I feel as though I am accomplishing two or three times as much in a class session as I used to. And what's more, I feel good at the end, rather than upset."

The contribution of the observer did not end here, however. After basic changes had been made in the time schedule, he kept track of the attention span of children in the various activities. His records for three successive Sundays showed that Larry seemed to lose interest in the group story in about three minutes. Within another minute he began to disturb others sitting close to him. Sally's interest waned at about four minutes. Acting upon these clues, the teacher planned to tell a story in such a way that she could ask Larry a direct question at about the three minute point. She planned to include him in the conversation at fairly frequent intervals. She planned also to include Sally in the conversation at fairly early points. By these simple methods the teacher kept the children's interest in the story-telling and conversation and helped them gradually to increase their span of attention.

The contribution of an observer in better use of classroom time is not limited to lower age-levels. An observer in a Junior High class discovered the class always grew restless after forty-five minutes or so. The teacher, looking at this record, was puzzled at first. Then a happy thought struck him. "Class periods in public school are forty-five minutes. Should we have some kind of a break at about that time?" The teacher arranged for some pupil to bring cookies for the class each Sunday, which they ate after they had been in session for about forty-five minutes. Commenting on the results afterwards, the teacher said, "I think that the five or ten minutes we 'lose' in having cookies actually saves us at least twenty minutes during the rest of the period. Things go much more smoothly, and the kids are much more alert and respon-

sive."

Among the most valuable notes which an observer can make for a teacher is a record of children's responses—especially those which give evidence of the effect of the teaching on particular children. Here are some examples:

Teacher's goal for Jane: since she has an interest in boys but is shy, suggest that parents or older brother could coach her on asking boys to dance at their school dances.

When the teacher suggested that her brother could coach her on asking boys to dance, she groaned and wrinkled up her nose.

Teacher: "But do you ever ask his advice on anything?"

Jane: "No."

Teacher: "Why not try it once?"

Jane: "Well, maybe." Seemed a bit reluctant.

The observer's record of the next Sunday contained this note: Teacher asked Jane how she came out in getting advice from her brother.

Jane: "Pretty good. He told me what to say and let me practice it with him.

I guess the practice helped me because I wasn't half as scared at the dance Friday night as I used to be."

These are only brief excerpts from extensive observation notes on Jane. Any teacher would recognize that he would be able to remember accurately only a small fraction of what the observation notes contained. The notes are not only a great help to the teacher in evaluating the success of class sessions: they also help the teacher build future lessons on the foundations of former ones.

An observer's record for a Kindergarten class gave the teacher ideas for planning her next session. The lessons were on learning to get satisfaction from good things we do.

When the teacher asked class who had little sisters, four raised hands, but not Ronnie.

The teacher asked Ronnie about his sister, but he shook his head. When the teacher asked what her name was he

was silent. Finally said, "Martha."

During an individual conversation with Ronnie he resisted the teacher's suggestion that he plan pulling his sister on sled as a surprise or plan to show her his picture dictionary. Instead, he suggested that he could do these things for Bobby, a neighbor boy."

The next Sunday the observer recorded: Teacher asked Ronnie whether he had done anything to please his sister.

Ronnie: "I showed her my picture dictionary." Seemed pleased and proud.

What if the teacher had not thought of asking Ronnie this question? What if the teacher failed to follow up on this encouraging trend? As it turned out, the observer's records for the succeeding eight weeks had six accounts of ways that Ronnie had found to have a happy time with his sister.

Was Ronnie's teacher getting anywhere? She read over all the notes the observer had made on Ronnie and suddenly felt very warm in her heart.

One of the difficulties which one faces in carrying out any of the observation processes described here is the mechanical one of getting all of the desired information down quickly enough so as not to miss the next event or remark. If you can get an observer who writes shorthand, you are indeed lucky. However, any person can develop some forms of abbreviation all his own. One of the easiest ways is to leave out most of the vowels. See if you can read the following shortened sentence: "Int gd esp whn tlking abt undrstdng childn's feelings." In complete form, the sentence would read, "Interest is good especially when talking about understanding children's feelings." This simple shorthand is almost a 50% decrease in the number of letters. In addition, "T" can be used for teacher, "M" for mother, "F" for father, "bro" for brother, "sis" for sister, and initials for each child. Another short-cut is the use of symbols. An observer can devise a system all of his own, using circles, curves, lines, squares and other figures.

The above techniques are mere aids to more efficient observing. In using them

care should be taken to avoid making the process a cold, mechanical one. There often is no substitute for the actual words of children. Here is a child's response during a lesson on the friendly dark, "At night on the farm the lights light and light up the whole farm. My father and I were up in a plane and we saw all the lights and we never got stuck: we kept on zooming right up to the stars." A lesson on developing confidence brought this response, "One day a big bomber came over and it was so big and heavy it almost knocked all the smoke-stacks off our house." In a high school discussion on the effects of fear one pupil said, "I have a problem. I explained it to my mother and she didn't understand me at all. I explained it to my father and he understood me perfectly but neither of us could put it into proper words. I think . . . and I concentrate on this one problem. It may sound silly but I say, 'Who am I? and what am I doing here?' and I think back and I think 'this is me, sitting right here, thinking this thing' and I can't explain it but it gets me awfully frightened and I think about it for five minutes and then I shut my mind." How could such thoughts be put in symbols?

Do you think now that you could suggest an observation plan for Mrs. Buck? For Mr. Vane? For Miss Lawrence? How about your own teaching problem? These simple principles should guide you:

1. Decide which problem you are going to investigate and then temporarily forget all others.
2. Decide what kinds of information will be most helpful in trying to solve this problem.
3. Focus your efforts on observing this problem until you feel that you have enough information from which to draw some conclusions.
4. Decide what you should do in the effort to solve the problem in the light of your observations.
5. Try out your new plans.
6. Observe carefully to see whether the new plans helped to solve this problem.

VIII

PHILOSOPHY OF LEARNING AND CHARACTER

JAMES E. DITTES

Divinity School, Yale University, New Haven, Conn.

PSYCHOLOGY is not yet a single integrated science. One cannot expect to turn simply to *the* science of psychology for insights into such complexities as that of character and character education. He must instead consult various special and restricted psychologies for various special and restricted insights. For understanding character, the psychologies of learning, motivation, attitudes, perception, personality, social, and abnormal behavior each may be helpful, but the findings of each will, for the most part, be separate and not integrated with others. This paper presents a sample of the contributions the psychology of learning can make to an understanding of character.

Certain assumptions about the nature of character must be made in order for an appraisal from the viewpoint of most current psychology to have relevant meaning. These assumptions do not seem unwarranted and are in common with assumptions which psychology generally makes in order to pave the way for an approach to a subject.

1. The character of a person is not apart from his behavior. This is not to limit character to overt muscular activity nor to a mechanical combination of reflexes. Behavior includes higher mental processes as well as simple muscular reflexes. We assume that character is not something static, a condition or state or structure or faculty. It is in activity, or behavior, that phenomena occur which may be regarded as character.

2. Character involves the behavior of a single individual. It may involve more than this, the relation of a single individual with some larger group or with his perception of the total cosmos, for example. But if the behavior of a single individual is not involved, we cannot consider that we are dealing with character. The fact of wars between nations, for example, is not of sig-

nificance in the study of character unless this fact be related to attitudes or other behavior of single individuals. This is to say that character is to be regarded as a psychological and not a sociological or a theological phenomenon.

A central problem for any view of the nature of character and for any method of character education is that which may be described in generalization, integration, synthesis, or transfer of training. If character is taught, for example, as verbal affirmations, the problem is to make these influential in actual behavior. Or, if character is a collection of a few traits, how can a child actually apply each trait to the many different situations to which it is presumably relevant? If character is acquired through everyday experience, how can responses learned in one experience be useful in subsequent different experiences? Theories of character differ in the degree to which they ascribe to it some integrating function, but to every theory, this necessity for "transfer of training" is more or less of a problem.

To this problem, the psychology of learning can give at least two general answers: (1) Make the training and testing situations, the conditions for learning and for performance, as much alike as possible. (2) Reduce the effects of "retroactive inhibition," the interference of those experiences which occur between the time of learning and the time of performance. These two rules are derived from well-verified empirical findings and also from theoretical systems. The discussion of these two possible answers to this one special problem comprises the rest of this paper.

1. The conditions of learning and of performing can be made similar in two different ways: (a) by making external stimuli—such as other people, their gestures and words, furniture—similar in both

situations, and (b) by providing certain "internal" stimuli which will be carried by the individual into various performance situations from the learning situations and thereby provide the basis for generalizing from the one to the other.

A. The conditions under which an individual will be "performing" character are far beyond the manipulation of any educator. Most conceptions of character, in fact, would exclude any tailoring of the environment to fit the person. If the performance conditions cannot be controlled, the alternative is to control the learning conditions to make them similar to performance.

From this point of view, any training situation must be considered fruitless insofar as it presents a child with stimuli or incentives, or utilizes motivation, or requires responses different from those which will be encountered in actual situations for which character is being learned. Most typical classroom situations are liable to this criticism. A child is surrounded by other children who are not acting in their normal roles and who may not be even the same children he encounters in normal outside activity. The motivations in the classroom are usually learned drives for conformity or for avoiding particular punishments—quite different from drives which generally operate outside the classroom. The responses which are encouraged may not be at all appropriate in later experience, particularly if they consist largely of general verbal affirmations. Even if the child is encouraged to rehearse verbally some recalled or anticipated experience and to fit new responses into this situation as he experiences it in imagination, such rehearsal is still artificial and lacks most of the significant stimuli and motives of the experience itself. Any method of character education which is able to utilize actual life experiences as the basis for learning can be assured of much more significant transfer into "performance" situations than can other methods.

The particular stimuli, incentives, and rewards in life situations, of course, are constantly varying. It can be expected that the learning experience will at best duplicate

only the general type or average conditions. But this very variability is a significant characteristic of performance situations and should be specifically trained for. It is possible to train children deliberately in situations of varying stimuli and rewards so that they will come to expect variation as the normal.

B. A hungry infant will tend to make eating responses to objects which it has never before encountered and which are quite unlike any it has encountered. The dominant stimulation in such cases is from the hunger, and it is to this "internal" stimulus that the eating response has been attached. An individual appears to be generalizing his response from one situation to another which may be externally quite different. Actually, he is making the responses to "internal" stimuli which are carried by him from one situation to another.

The educator, of course, will not use physiological drives as the internal mediating, generalizing stimuli, but will use words or thoughts for this same purpose. These thoughts may be in the form of values, ideals, or meaning.

Take, as an example, the simple habit of working independently on a test. In terms of simple overt behavior, a child in a particular classroom can be taught not to look at the paper in front of him by punishing him every time he makes this particular response. Similarly, he can be taught not to make the responses of looking at the paper beside him, or behind him. Now, what will happen if the wind happens to blow a page of the teacher's answer sheet onto the floor beside this child? This will present a new situation to the child which he is not trained to meet.

Suppose, however, another child has been trained to recognize and express certain meaning or value or ideals in the taking of a test. Perhaps he uses the expression, "This test is to show me and the teacher just how much I know." If this "internal" expression has been acquired along with the training not to look in front, beside, or behind, then the child is better equipped to cope with the novel situation. When the

answer sheet blows onto the floor, this may evoke the same internal expression, to which has already been attached the response of performing independent work.

In simple stimulus-response terms, the function of the verbal expression may be described in this way: A great variety of different stimuli are able to elicit the same covert verbal response, which in turn serves as a stimulus to which has been attached a certain overt response.

The internal expression can serve not only as a stimulus eliciting a response, but also as a drive or as a reward. In the above illustration, the verbal expression serves as a learned reward. The expression must previously have been associated with other rewards, perhaps the satisfaction of seeing certain accomplishments recognized by the teacher, and thereby has acquired the secondary rewarding function. In this case, the child requires no additional reward for his act of ignoring the answer sheet, but carries his own reward around with him.

The example here is fairly trivial and might be regarded by some as not even in the realm of character, but it illustrates the primary mechanism here postulated. The actual operations of the mechanism are undoubtedly complex beyond any present powers of analysis. Individuals acquire such values and ideals at several levels of abstraction, and they interact in many complex ways. The extent to which such internally expressed values and ideals are developed probably determines the degree to which an individual is usually considered to possess an integrated, consistent, and personally "autonomous" character.

The content of various values and ideals which will be utilized in the operation of character will not be considered here beyond mentioning two important types of such mediating verbal expressions.

Perceptual distinctions and groupings may be largely based in our culture on verbal responses. Thus, men may be divided as friends or strangers or else grouped as brother under a common Father. One verbal tag sets off a whole pattern of responses and attitudes which have been attached to

that label. Character education should be able to use this principle and attach appropriate distinguishing or grouping labels to various types of stimuli.

In addition to what might be called descriptive or evaluative verbal responses, there are also higher level responses which might be termed more "directive" or "functional"—"procedural" rather than "substantive." For example, an individual may learn to respond to situations demanding decision with the response of thinking through the consequences of the alternative acts. Obviously, the content of these thoughts will differ on each occasion, but the response of thinking-through-consequences can be learned and consistently performed.

Symbols are of special importance as mediating stimuli where meanings are not fully articulated. A person may respond to a situation with a perceptual image, such as of a cross, or with a simple symbolic word. In turn, certain responses have previously been attached to the stimulus of this symbol. But such symbols will function much less generally than expressions of well-articulated meaning. Association of external stimuli with symbolic response will have to be learned specifically for each stimulus. Expressions with meaning tend to attach themselves to new appropriate external stimuli without specific training.

It should be stressed that these internal, generalizing response-stimuli can function only when they have been learned. They can be learned under the same conditions as any overt responses by being properly rewarded when they occur. It so happens that in the course of much of our social life, many of these responses are elicited and rewarded—and therefore learned—even though they are not deliberately taught.

2. "Retroactive inhibition" refers to the interference in recall or performance on account of activities or stimuli occurring in the interval between the original learning and the performance. Retroactive inhibition may be lessened, among other ways, by frequent retraining or rehearsal, or by keeping activities during the interval as unlike the learned activities as possible.

The requirement for dissimilar intervening stimuli has some special implications for character education. Where character training is in a formal classroom situation, the similarity of all other classroom situations will produce much retroactive inhibition and greatly diminish recall or performance — unless, of course, some character training is repeatedly associated with *all* of the classroom experiences. When a child is taught certain arbitrary rules, they all appear of similar form and generalize onto each other a great deal, interfering with each other. The uniqueness of any type of character-building experience must be recognized and stressed if it is to avoid such inhibition.

One interesting implication is that special training early in life could be effective preparation for a situation to be encountered late in life, if that situation is sufficiently unique so that similar experiences will not interfere in the interval. For example, a young parent might benefit greatly from learning experiences in "parenthood" received as a pre-adolescent with dolls and mock homes. There would be relatively few

similar experiences in the interval to interfere.

In summary, this paper has briefly suggested some of the contributions the psychology of learning might make toward the more rigorous understanding of character and its formation. The generalization of responses — which we have assumed is the mark of a mature, independently functioning character — is facilitated (1) if conditions of training provide external stimuli which most closely approximate the external conditions of the actual "life" situation; (2) if they provide the individual with certain internal verbal expressions which will mediate generalization; and (3) if the training is unique enough to avoid inhibition from irrelevant intervening situations.

Most of the other areas of psychology which might have been considered in such a paper — emotions, motivation, attitudes — could be oriented into these same general principles insofar as the phenomena in each of these areas usually involve learned responses.

THE METHOD OF CHARACTERISTIC DIFFERENCES

ERNEST M. LIGON and MARY O'BRIEN
Charter Research Project, Union College, Schnectady, New York

THE METHOD of Characteristic Differences is an exceedingly useful form of experimental design which can be used with a minimum of technical training and which is, in addition, a highly powerful tool in the exploratory stages of many problems. We have made frequent use of it in our work in the Character Research Project and have been able to solve some very complex problems with it. When the Professors and Research Section of the Division of Christian Education in the National Council of Churches met in February of 1954, this method was used in a demonstration study of the factors determining successful committee meetings. Members of the section were first introduced to the method and then attempted to acquaint themselves with the procedure by interviewing delegates in other sections at the Council meetings. Analysis of the results was carried out as far as time permitted.

The basic principle is a variation of the traditional control group method of experimental design. The fundamental form of that design as applied, for example, to such a problem as forms of training, would be as follows:

I	II	III
Experimental group Initial test	Training period	Experimental group Final test
Control group Initial test	No training	Control group Final test

In this design, if there are significant differences in the final performances of the two groups which were equated for ability in the initial test, this difference is ascribed to the effect of the training, since that is the only apparent way in which the groups differed in their experience.

In the Method of Characteristic Differences, essentially the same design is used except that the choice of groups which are different is made at stage III of the procedure.

I	II	III
Experimental group A	Variables showing significant differences	Performance of Experimental group A
Experimental group	Variables showing significant differences	Performance of Experimental group B

Here two groups are chosen on the basis of contrasting performances as shown in III. They are examined carefully in order to either eliminate the possibility of differences at stage I, or to estimate the significance of any differences. Then a number of different variables are studied in both groups. Many of these are variables which seem likely to account for their performance differences while others, called irrelevant variables, are those which do not seem to relate to these differences.

Tests, experiments, or interviews may be used in such studies. The third of these methods has often yielded significant findings for us.

If the two groups are alike at stage I, significant differences found in II would seem related to the performance differences by which the groups were selected in III. If the groups are different at stage I and alike at stage II, the differences in stage III are obviously due to sampling. If differences are found in both I and II, interpretation becomes much more difficult, and can be studied only by means of statistical tools.

The Method of Characteristic Differences can be illustrated by the demonstration experiment previously referred to, although the limited time involved made exhaustive analysis impossible.

This was an interview study of the factors contributing to successful and unsuccessful committee meetings. It was anticipated that some of the hypotheses set forth in the research of group dynamics would be studied.

The experiment itself consisted in a number of interviews conducted by members of the Professors and Research Section. Each interviewer was instructed to interview some other delegate attending the National Council meetings. The interviewee was asked to recall a highly successful committee meeting which he had recently attended in which five or more people were present, and in which he was not the chairman. He was then asked a series of thirty-eight questions about that meeting, ranging from number present, length of meeting, comfort of chairs and so on, to questions about the success of the meeting, the members' feelings with regard to its importance, and the methods of conducting the meeting.

The same interviewee was then asked to recall a very unsuccessful committee meeting which he had attended recently, with the same conditions prevailing. The thirty-eight questions were again asked.

It will be noted at once that the groups in stage I were equated because each interviewee was questioned about both kinds of meetings. However, the groups chosen at stage III represented contrasting performances. This is the heart of the method; differences in the answers to the thirty-eight questions about the successful and unsuccessful meetings should relate to this contrasting performance.

After the interview data had been collected, the answers to the various questions were given to members of the section for analysis. The procedure following was used with each question. Members studying a single question were asked to read all the answers relating to the successful meetings and note specific characteristics. This process was repeated for the unsuccessful meetings. Next, an attempt was made to identify characteristic differences between the two groups. Members were urged at this point not to consider the fact that the data related to successful or to unsuccessful meetings. Indeed, under more controlled conditions, they would not have been told that this was the case. They would simply have been given the two sets of answers and asked to discover characteristic differences between them.

Having identified such differences, if any were observed, an attempt was made to grade the resulting differential categories along a scale. (Such scales can have from two to a number of points.) In the demonstration experiment, most of the scales ranged from two to five. Each answer was then scored in terms of its scale so that the distribution of scores in the two groups could be compared for statistical significance.

A general score sheet should then have been prepared on which all the scores could be entered. This was not done in the demonstration experiment because of insufficient time. This made it impossible to study the data for differences among dynamic patterns. However, the score sheet on the following page was suggested as a model.

The advantage of this type of score sheet is the fact that totals can be obtained for successful and unsuccessful meetings in terms of each category. Even more important is the fact that these scores can be transferred to punchcards and interrelationships among the variables can then be studied by correlation techniques. Inspection of such a chart often leads to hypotheses as to probable dynamic patterns.

In the demonstration experiment, only totals were obtained for the various categories. This made it possible to identify differences with regard to each of the individual questions, but made it impossible to study the dynamic interrelationships among them. Even this elementary analysis of the data revealed a number of interesting trends which could be further explored in order to interpret their meaning. Some of the interesting findings in the study are listed below. Those conducting the research felt that many of these findings could not have been predicted in advance. Although they can hardly be regarded as a philosophy of committee work, they do suggest factors which might well be taken into consideration when dealing with committees.

- I. Items revealing no differences between successful and unsuccessful meetings (numbers refer to questions used in the interviews)

- A. Physical conditions

5. Number of persons on the committee

7. Length of meeting

10. Time of day

9. Comfort of seats

11. Temperature of room

B. Nature of the meeting

2. Purposes of meeting

4. Whether a regular or special meeting

C. Advance preparation

23. Advance information of the members as to the purposes of the meeting. (This is especially interesting in light of a later finding as to how members felt about the importance of the meeting.)

D. Constitution of the committee

5a. Average age of the members

16. Relative importance or influence of the various members of the committee

15. Whether members were paid workers or volunteers

E. Interpersonal relations

19. How well the members of the committee knew each other

20. Presence or absence of efforts to get them acquainted

F. Participation

26. How much each member of the committee participated

36. How the discussion was brought back on the track when it got off on tangents unrelated to the purposes of the meeting
- II. Items revealing differences between successful and unsuccessful meetings
- A. Physical conditions
8. Place in which meeting was held
- Meetings held in churches or schools tend to be unsuccessful, while those held in homes, hotel rooms, or other special places tend to be successful. (However, this is an example of a difference which must be related to other factors in order to explain its meaning.)
- B. Nature of the meeting
27. How fully purpose was achieved
- | | | |
|------------|----|----|
| | S | U |
| fully | 27 | 0 |
| partially | 13 | 13 |
| not at all | 0 | 25 |

Interviewee	Question 1 5 4 3 2 1	Question 2 A B	
Successful meeting	1	1	etc.
1 Unsuccessful meeting	1	1	
Successful meeting	1	1	
2 Unsuccessful meeting	1	1	
Successful meeting	1	1	
3 Unsuccessful meeting	1	1	
etc.	Significant differences	No differences	

(This difference is so one sided that it seems probable that it reflects the choice of successful or unsuccessful meetings.)

C. Advance information

28. Extent to which members were convinced of the importance of the meeting

	S	U
fully convinced	24	6
not convinced	3	15

(This may not have always been advance information, this feeling of importance could have been gained during the meeting. This is the largest difference between successful and unsuccessful meetings.)

D. Constitution of the committee

6. Number of men and women

Where women members outnumbered men, meetings were successful 8 to 2. If men outnumbered women, meetings were unsuccessful 10 to 16. There were no differences when committee members were either all men or all women.

3. Local church groups were unsuccessful 11 to 20

- 5a. Mixed youth and adult meetings were successful 11 to 4

17. Choice of members

When members were appointed, meetings were successful 16 to 13. When members were elected, meetings were unsuccessful 5 to 9. (While these differences are not significant, they show an interesting trend, in light of democratic theory.)

E. How the meeting was conducted

21. Parliamentary procedures

Meetings in which no parliamentary procedures were followed were unsuccessful. Meetings tended to be unsuccessful when dominated by one person. Meetings of informal nature tended to be successful.

30. Contributions of members

Meetings were more successful if each member made his maximum contribution

31. Chairman's role in bringing out maximum contribution of members.

In successful meetings the chairman brought this about by overture to individuals 22 times. The chairman was permissive with skill in preventing over-participation and in eliciting contributions from non-aggressive members 6 times. General questions were used in 3 instances. In unsuccessful meetings the chairman made no effort 14 times, was not permissive 8 times and actually prevented contributions 7 times. In 6 instances the chairman was permissive but lacked skill in preventing over-participation or under-participation.

III. Items showing unilateral differences between successful and unsuccessful meetings

In some ways these proved to be the most interesting of the findings. There were some conditions which showed a strong trend in the successful meetings, a similar trend but much less strong in the unsuccessful. There were others which showed a strong difference in regard to the successful meetings but no difference with respect to the unsuccessful ones, while one showed a difference in unsuccessful but not in the successful.

A. Physical conditions

12. Physical conditions noticed by members

In successful meetings the room arrangement was noticeably good, 11 to 2. In unsuccessful meetings there was no difference. (This seems to imply that while room arrangement is important in a successful meeting, it apparently has little effect when the meeting is unsuccessful.)

Lighting was of little importance in the successful meetings but

poor lighting was noticed frequently in the unsuccessful meetings.

The same was true of distractions. Their presence or absence had no effect on the successful meetings but were frequently mentioned in connection with unsuccessful meetings.

(These three finds seem to suggest that successful meetings cannot be attained by an improvement of the physical conditions, but unproductive meetings will seem worse if the conditions are unsatisfactory.)

C. Advance preparation

22. Preparation by chairman

In the successful meetings the chairman had made adequate advance preparation, 29 to 11. In the unsuccessful meetings the difference was not significant, 18 to 20.

24. Preparation by members

The same trend showed for advance preparation by the committee members. Such preparation had been made in successful meetings 28 to 11; in the unsuccessful 18 to 20.

(The closeness of these two sets of results might indicate that the interviewees could not distinguish between them. They do indicate, however, that advance preparation is important for a successful meeting, but will not prevent a meeting from being unsuccessful.)

D. Constitution of the committee

Two conditions existed here which were similar in direction in both the successful and unsuccessful meetings. In the successful meetings, however, the direction was more apparent than in the unsuccessful meetings.

29. Qualification of members

The first of these was concerned with the qualifications of the members for contributing to the

problem at hand. In the successful meetings members were qualified to contribute thirty-two times, as compared to one instance in which this was not the case. In the unsuccessful meetings the relation was 24 to 12.

37. Personal gain

The other had to do with whether some of the members of the committee had more to gain from its decisions than others had. Thirty-six successful meetings in which none had more to gain than others were listed as compared to four in which some had more to gain. In the unsuccessful meetings the relation was 22 to 16.

(This data, however, indicated that there were more meetings in which one condition prevailed than the other. If these figures had been reduced to percentages of both types of meetings, the difference would have been striking. It would indicate that where some did have more to gain than others, the frequency of unsuccessful meetings would be much greater.)

33. Chairman's knowledge of problems under consideration

In successful meetings the chairman was better informed as compared with the rest of the committee with regard to the problems at hand, 32 times. He was equally well or less well informed 5 times. In the unsuccessful meetings, however, this ratio was 19 to 18. Again it seems that this is a condition which is vitally important for a successful meeting but which will not guarantee success.

E. Interpersonal relations

32. Feelings of acceptance

Committee members felt accepted 39 to 1 in successful meetings and 25 to 12 in unsuccessful meetings. Again a condition

exists which is almost indispensable for a productive meeting but which has little effect in making a meeting successful.

38. Ability to put group interests first

Committee members were able to put group interests before their own in successful meetings 33 to 6. In the unsuccessful meetings the relation was positive 13 times, neutral 14 times, and negative 10 times.

34. Attitude of members toward chairman

This showed a similar trend. In the successful meetings the attitude was positive 36 times, neutral or negative 4 times. In the unsuccessful meetings it was positive 13 times, neutral 14 times, and negative 10 times. If these were reduced to percentages, the difference would be more pronounced.

F. How the meeting was conducted

25. Number of members who participated

There was a strong tendency for all or almost all of the members to participate in a successful meeting. The ratio was 35 to 5. However, the ratio in the unsuccessful meetings was 24 to 12. It follows, therefore, that wide participation will not make a meeting successful.

35. Number of times meeting got off the track

The frequency with which the meetings got off on tangents unrelated to the purposes of the meeting was a significant factor. In successful meetings the members stayed on the subject 31 to 4. In unsuccessful meetings this ratio was 13 to 10. This seems to indicate that while it is important to keep the meeting on the track, doing so will not guarantee success.

No attempt will be made to summarize these findings into a philosophy of successful committee sessions. Since many readers, however, may find it interesting to do this, it should be kept in mind that many of the committee meetings used in the demonstration were of a religious nature. Further research would be necessary before making generalizations about different types of committee sessions.

Finally, let us examine some other steps which could be taken with the Method of Characteristic Differences. In the Cincinnati meetings we were limited by lack of time to a study of how the individual items differed between successful and unsuccessful meetings. Even though these differences were interesting, they were mere surface scratches in terms of the possibilities of further research.

1. The next step in the analysis of such data would be a search for fruitful categories or dimensions by which to describe the data. This is the core of the modern scientific method. Categories, dimensions, traits—these are not absolute qualities of the data, but productive ways of discovering the meaning of the data. Whether a particular set of categories is better than another is not determined by the data. It is determined by what is learned by organizing the data in this way. It may be necessary to try a dozen ways before finding one which has significant values.

2. Each of the categories would then be studied in terms of the other categories. Such statistical techniques as correlation, cluster analysis, and factor analysis can be used in this type of study. The procedure is as follows. Take one of the questions, such as No. 5, number of people in the meeting. Divide it into four categories. These might be: large number-successful, large number-unsuccessful, small number-successful, small number-unsuccessful. Take each of these four categories and divide them in terms of some other related question, such as No. 7, No. 9, No. 28 or No. 36. Repetition of this procedure with different combinations of items, often reveals relationships which are not apparent in the study of individual items. Moreover, the ex-

perimeter with even a minimum statistical knowledge can do some interesting and productive things with this data.¹

3. Next, make a chart in which the column headings are the chosen categories. Then place the data on a single question in these columns. This type of chart permits the interrelationships among the items to be easily studied.

4. After some characteristic differences have been found, whether as a result of studying individual items or by determining interrelationships by methods 1, 2, and 3, try to formulate reasonable hypotheses by which to explain these findings. Hypotheses are often the result of asking the question, "What theory can I conceive, which if true, would explain the trends found in the data?"

5. Then consider deductions which would follow if these inductions were true. Search for deductions which can be tested with the

data. For example, if a particular hypothesis explaining the relationships between items No. 5 and No. 26 is true, then a particular relationship should exist between items No. 10 and No. 22. Study these two items to determine the presence or absence of this relationship.

Steps 4 and 5 are two of the most interesting and fruitful parts of the scientific method. Very little scientific advance is made by sheer deductions from data. Great progress is made by courageous inductions which are then checked by existing data or by further research.

This is a very brief description of this method. We regret that more spectacular findings did not appear in the item analysis of the Cincinnati data, so that all could have seen the great power of this technique, the Method of Characteristic Differences. Try it out with some of your own problems. You will be well repaid for your efforts. It is the most powerful scientific tool which can be used with some competence by those who do not classify themselves as scientists.

¹Darrell, Huff, *How to Lie with Statistics*. W. W. Norton, New York, 1954. This delightful little volume will be of inestimable value for giving the non-statistically trained person the flavor and value of modern statistical thinking. Religious educators who think they have no statistical competence ought to read it.

Administering the Church

BY STAFF-CONGREGATION DYNAMICS

WILSON F. WETZLER

Director of Teacher Training Queens College, Charlotte, North Carolina

THE ORGANIZATION and contents of this discussion have been suggested by an article published in the field of industrial management.¹ Definite implications for religious organizations can be made. Business and industrial executives are highly concerned with the problem of satisfactory administrative-staff relations. No one will deny that the running of our churches is also a "business" enterprise, demanding people with executive ability for successful operation. The question may then be asked: Is the kind of spiritual leadership found in our churches taking into account their responsibilities for staff and congregational motivation and satisfactions? Similar questions may lead to the realization that often ecclesiastical knowledge is going forward at a very rapid pace and outstripping what might be termed "human technology." Perhaps, church leadership may be lagging in terms of personal motivation and satisfactions. If ministers and other church administrators or leaders can become more aware of their role in promoting such goals as good Sunday School teaching, better attendance, and greater group* satisfactions by the use of certain psychological methods in dealing with people, then the purposes of this discussion may be stated as an attempt: (1) to describe the dynamic nature of group behavior, and (2) to discuss how a psychological approach, or the use of the newer democratic techniques by spiritual leaders, will facilitate higher and better performance and greater satisfaction for all concerned. The question is simply this: How can the various religious administrators operate in

certain ways so that their people will not only work at a higher level but will also be happier and more satisfied with their work and with their church program?

What Are Group Dynamics of Behavior

Elementary and secondary level teachers especially seem to be more aware of the dynamics of behavior (or at least in actual practice) in their relationships with their students. Even the use of newer methods of teaching in the classrooms are based on psychological principles. A cursory survey of the literature will show the emphasis given to such topics as "teacher-student planning," "group rapport," "social climate in the classroom," and numerous others suggesting a wider acceptance of democratic teaching methods in our schools. Thus, it becomes clearer that psychological leadership means the consideration of the needs and the feelings of the group. This approach also means there is the "we" feeling instead of the "I" kind of management. The key words then are "working with."

Motivation emanating from the top levels, *i.e.*, the minister, is not centered in telling or ordering people how and what to do, but it is *working with* in the process of getting people to do things. Bellows puts it this way: ". . . to arrange the situation in such a way that he will do it because it is the natural thing to do, because he wants to do it."²

The psychological or democratic way of leadership is characterized principally by the manner in which decisions are made. The group participates in the making of certain decisions, and especially in those areas directly affecting them. In specific terms, the psychological approach by the church ad-

¹Bellows, Roger M. "Employee Dynamics and Engineering Technology," *Advanced Management*, Vol. 17:11, Nov. 1952.

*The use of the word "group" will mean staff and congregation.

²*Ibid*, p. 11.

ministration means: Group concurrence on decisions, recognition of the problems and feelings of individuals as they participate in decision making, and concern with the social climate that exists for the total group. Important too are the methods used by the minister, staff, and the congregation in reaching solutions to problems.

A negative way of stating what is meant by group dynamics in behavior can be illustrated by listing what is often the common approach of many ministers and other church leaders in the administration of church affairs. It is the autocratic mode of management in the reaching of decisions. It is characterized chiefly by:

1. little or no participation by the group members;
2. concurrence practically unknown or totally disregarded;
3. decision making the prerogative of the minister, superintendent of the Sunday School, chairman of the board, elders, and others;
4. feelings of the group unknown or disregarded;
5. social climate of the group ignored;
6. orders handed down and understanding disregarded.

Illustrations in cases of decision making by group participation have been studied and reported in both industrial, educational, and religious fields. A study by Bavelas³ dealing with an industrial problem may be more pertinent in terms of management-staff relations and illustrate how applications can be made in church settings. Bavelas found that the production goals of certain female sewing machine operators on an incentive pay plan would serve as an excellent setting in discovering if group participation in decision making made any differences in production and attitude. He met with the group and discussed the matter of production with them. They were allowed to establish what they as a group felt should be their own production goal. Before this series of group discussions these operators produced 70-78 units per hour.

After group discussion and agreement 84 units per hour became the new goal. When this goal was exceeded, another group discussion changed the goal at 95 units. Finally, a third meeting decided a more realistic goal would be 90 units of work. In a follow-up study over a six month period of production the average was 88 units per hour. Increased production did not mean any increase in fatigue. Bavelas concluded group participation and mutual decision making were responsible for their change of attitude.

In summary, when the staff is allowed group participation in the making of decisions and when there is a flexibility in the communicating of decisions, there is a degree of motivation that will contribute to better teaching in the church, more personal satisfactions, and even more "production" by church members as a whole.

What Is To Be the Attitude of the Church Leader?

An analysis of the attitudes of church leaders toward their staffs is pertinent to the present discussion. Leaders can generally be divided into two kinds: production or work centered and staff-centered. The production-centered church official tends to be concerned only with the "how much work have you turned out," or certain technical aspects of the job. Important as these factors are, the group-centered leader is first concerned with the total welfare of his co-workers. If each kind of administrator is asked to state what is the most important part of his job it can easily be seen how his particular attitude is reflected in the following answers: the production-minded person thinks the biggest thing is getting the reports into the office or getting the work done. The group-minded leader will ask for these things too, but he is more interested in keeping things running smoothly, keeping the staff happy, treating everyone impartially, and the like. Incidentally, he usually has a higher production or work out-put with this kind of motivation or attitude.

Discipline, motivation, and the control of people should be based on psychological

³*Ibid.*

principles. The group-centered administrator knows that organized behavior must be *goal seeking* behavior. He is a successful church executive when he has helped every member to be concerned with the achievement of goals. Everyone not only knows what to do, but their interests, attitudes, and feelings have entered into the picture as well. The goals of the minister and total group now become *common goals* that have been cooperatively set up and are now mutually sought after. It becomes quite clear now what is meant by dynamics in behavior: group participation and group discussion cause work-planning teamwork, and even cooperative problem solving, led by a minister, or the appropriate leader of the occasion, whose attitude is provocative but primarily group centered.

What Is the Role of the Spiritual Leader?

Under the psychological form of motivational procedure the leader adopts membership in the "in" or "we" group. In the autocratic form he is particularly concerned with holding membership in the management or "out" group. As a member of the "in" group the administrator becomes a group discussion moderator, an expert for certain situations, even a morale analyst and a non-directive counselor in all aspects. In contrast, the "out" group kind of spiritual leader maintains a social distance with no regard for a social climate suggestive of mutual solutions of problems. Prestige is based on identification with authority at the top levels. His role is to see that administrative satisfactions are the goals to be reached above anything else.

The newer role of the staff-centered leader will mean the development of certain leader skills. These skills will be based on:

1. the social psychology of staff motivation;
2. the learning of those techniques used by a group discussion moderator;
3. the acquisition of an objective approach;
4. the use of non-directive counseling techniques.

It should be emphasized that the principles of leadership and situation know-how are still much in demand. Still, the psychological form of motivation does suggest a different kind of orientation toward the group. Control of the situation is not abandoned, and neither is every individual member given his wishes. If it is a clever way of manipulating people, it still must accomplish results without creating new, insurmountable problems.

Summary and Recommendations

1. Church administrators must consider the needs and feelings of the group by adopting the "we" approach that takes into account the social climate of the group.

2. In areas affecting the group there should be participation in decision making, concurrence on decisions, and a flexibility in communicating decisions.

3. Motivation coming from top levels is to be centered in working with people in the process of getting them to do things and not in telling or ordering them.

4. The attitude of the religious administrator is to be that of a group-minded person who will get work done primarily because of his genuine interest in the total welfare of his co-workers.

5. The group will seek to achieve goals that have been cooperatively developed with the executive body of the church.

6. The principal role of the church leader will be that of participating as a member of the "in" group. He does not sacrifice leadership and know-how, but he uses those leader-skills that depend on the psychological form of motivation.

It is probably obvious that church people are not motivated alone and primarily by the need for the spiritual necessities of life. Dynamic forces control their behavior. Spiritual leadership can learn to use the psychological methods in staff relations and in turn expect and get such things as better teaching in the church school and church work in general, accompanied by greater personal satisfactions.

Significant Evidence

ERNEST M. LIGON, Ph.D.
Professor of Psychology, Union College

RICHARD B. SEYMOUR, Ph.D.
Research Assistant Professor, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 27, Number 9, September, 1953.

I. TRENDS IN METHODS AND THE EVALUATION OF METHODS

Under what conditions are religious attitudes most resistant to change? Scientific method is beginning to provide answers to this question, and like atomic energy, the answers can be used for good or bad, to strengthen desirable religious attitudes or to weaken them. If we may extrapolate from this study of Boy Scout attitudes, it would seem that religious attitudes are most steadfast in the children whose religious membership means the most to them, and in private rather than in public.

6475. KELLEY, HAROLD H., & VOLKART, EDMUND H. (Yale U., New Haven, Conn.) THE RESISTANCE TO CHANGE OF GROUP-ANCHORED ATTITUDES. *Amer. sociol. Rev.*, 1952, 17, 453-465. — 12 groups of urban Boy Scouts were exposed to a contra-norm communication, a talk on the unimportance of camping and forest lore in Scout training; attitude change was measured by before-after tests under conditions of private and public expression. The hypothesis that resistance to change is greater under public conditions than private conditions was not confirmed by the evidence. Two other hypotheses were confirmed, however, that greater resistance to change is manifested by Scouts who value their membership more highly and that this relationship is more evident under private than under public conditions. — W. W. Charters, Jr.

Religious educators have to take group factors into account. Just as the last study shows the importance of group factors in holding fast to attitudes, the next study shows that some group characteristics are important determiners of behavior. In fact four characteristics made possible a rather

close prediction of how each girls' cooperative house worked in a contest to "plan for better cooperative living in the village." (There were five cash prizes.)

6472. DARLEY, JOHN G. (U. Minnesota, Minneapolis.), GROSS, NEAL, & MARTIN, WILLIAM C. STUDIES OF GROUP BEHAVIOR: FACTORS ASSOCIATED WITH THE PRODUCTIVITY OF GROUPS. *J. appl. Psychol.*, 1952, 36, 396-403. — The groups studied in this investigation were 13 small residence units organized as a cooperative housing project at the University of Minnesota. In each house participant-observers prepared a narrative account of each house meeting held concerning the contest, reported on the attendance at each such meeting, and rated every participant at these meetings on a five-step scale for specified behavior. Of the 18 predictor variables investigated, an estimated R of .88 was obtained by use of the following four variables: enthusiasm as estimated by the judges who read the participant-observers' reports; evidence of personality conflict as seen by the same judges; efficiency of house organization for the contest; and amount of leadership judged to have been exercised by the counselor. — W. H. Osterberg.

This survey of recent child psychology comes out with a conclusion important for classroom and home and wherever else discipline can be used.

6462. WEISSKOPF-JOELSON, EDITH A. (Purdue U., Lafayette, Ind.) EARLY CHILDHOOD. In Brower, D., & Abt, L. E., *Progress in clinical psychology*, (see 27: 6521), 344-360. — Progress in child psychology during the past six years reflects a trend toward the multidisciplinary approach, stressing cultural environment, parent-child interaction, ego functions, etc. On the whole, the pendulum appears to be swinging away from "modern," permissive ideas in child training toward more disciplined and restrictive attitudes. 91 references — H. P. David.

TV is becoming more important in children's lives. Here are some suggestions for utilizing it.

6465. WITTY, PAUL. (*Northwestern U., Evanston, Ill.*) CHILDREN'S INTEREST IN COMICS, RADIO, MOTION PICTURES AND TV. *Educ. Adm. Superv.*, 1952, 38, 138-147. — Summaries are presented of a number of studies on children's activities and interests in connection with several mass communication media. In 1950 and 1951 TV was preferred over radio at all school ages; also movie attendance and reading were reduced. Educational implications of these media are pointed out and suggestions for utilizing the child's interest are made. — C. M. Louttit.

II. CONTENT

Why aren't teachings against gambling more effective? Why *will* people gamble when so often they know it is wrong and they lose more than they win? This experiment throws some light on the problem. The groups that had been occasionally rewarded (reinforced) showed a much stronger "gambling habit" than the group that was never rewarded.

6400. LEWIS, DONALD J. (*George Washington U., Washington, D. C.*) PARTIAL REINFORCEMENT IN A GAMBLING SITUATION. *J. exp. Psychol.*, 1952, 43, 447-450. — Ninety-five children pushed one of four buttons after which they received or lost toys on the basis of various reinforcement schedules. One group (25 S's) was given continuous reinforcement, the second group (25 S's) 50% reinforcement, the third group (25 S's) 60% reinforcement, and the fourth group (20 S's) no reinforcement. The 2 partially reinforced groups were significantly more resistant to extinction than the continuously reinforced group. There was no difference in resistance to extinction between the continuously reinforced group and the non-reinforced group. — F. A. Muckler.

This is material for religious thought, for curricular units on helping one's neighbor, and on missions.

6481. UNITED NATIONS. DEPARTMENT OF SOCIAL AFFAIRS. PRELIMINARY REPORT ON THE WORLD SOCIAL SITUATION, WITH SPECIAL REFERENCE TO STANDARDS OF LIVING. New York: Columbia University Press. 1952. v, 180p. \$1.75. — In order that the world community can help less fortunate members, their needs must be understood. This survey, based on data already available to the U.N., shows that more than "half the population of the world is still living at levels which deny them a reasonable freedom from preventable disease; a diet adequate to physical well-being; a dwelling that meets basic human needs; the education necessary for improvement and development; and conditions of work that are technically efficient, economically rewarding and socially

satisfactory." There are also chapters on population trends, social conditions in Latin America, the Middle East, and the South and Southeast Asia. — G. K. Morlan.

III. PSYCHOLOGICAL BACKGROUND

For a close-up study of how human beings withstand extreme conditions, this material on social effects of the concentration camp should give the religious educator a new appreciation of what Christian martyrs of old and of today have suffered. It prevents one from taking lightly the hero stories and heroic ideals we preach to our children.

6368. HELWEG-LARSEN, PER; HOFFMEYER HENRIK; KIELER, JORGEN; THAYSEN, EIGIL HESS; THAYSEN, JORN HESS; THYGESEN, PAUL; & WULFF, MUNKE HERTEL. FAMINE DISEASE IN GERMAN CONCENTRATION CAMPS: COMPLICTIONS AND SEQUELS. *Acta psychiat., Kbh.*, 1952, Suppl. 83, 11-460. — This work is based mainly on a medical and social examination of 1282 Danes interned in German concentration camps during World War II. Omitting direct murder the average duration of survival in these camps was little over six months. The study aims to shed light on the immediate reactions of the human organism to exposure to starvation, the pathological and social sequelae of deportation and repatriation on the surviving Danish ex-prisoners, and the late complications up to six years after the liberation. — D. Prager.

Few westerners realize that western psychology is not the same as psychology in India. As our Judeo-Christian heritage has come in part from oriental mysticism, some of the viewpoints of Indian psychology are relevant to an understanding of Christianity as well as of Far Eastern religions.

6239. SEN, INDRA. THE STANDPOINT OF INDIAN PSYCHOLOGY. *Indian J. Psychol.*, 1951, 26, 89-95. — The principal elements in human nature are the subconscious, the conscious and the superconscious. The exploration of the superconscious is of crucial importance. The approach must be fuller integration, greater freedom from prepossessions, acceptance of the truth and a realistic interest in the present and the past. That involves a dispassionate introspection. Yogi psychology should be investigated by the universities, for the teacher of Yoga is able to impart into the psyche of the student the detachment he is seeking. — G. E. Bird.

It is a temptation to make sweeping generalizations about the way the Russian Communists control science and religion, but the truth is more complicated, and our religious ideals compel us to seek the truth, particularly about a country so important to

the future of our earthly life. These papers point out that the unscientific nature of the official Communist version of genetics is not closely paralleled by official relations with some of the other sciences.

6228. ZIRKLE, CONWAY, & MEYERHOFF, HOWARD A. *SOVIET SCIENCE*. Washington: American Association for the Advancement of Science, 1952, vii, 108 p. — Nine papers discussing aspects of science in Soviet Russia presented at an AAAS symposium in December 1951 are presented in this volume. The papers deal with genetics, physiology and pathology, psychology and psychiatry, social science, soil science, physics and chemistry, mathematics, and intellectual freedom. In the final paper Zirkle appraises Soviet science and points out that political interference or control is very extreme in genetics, but is least so in physical science and mathematics. Each paper reviews scientific contributions in Czarist Russia as a background for the states in the USSR. — *C. M. Louttit*.

Implications of developmental psychology for religious education are many. Rating scales and age-grading through senescence should make this book much more practical than most books on developmental psychology, even those giving explicit educational implications.

6438. HAVIGHURST, ROBERT J. (*U. Chicago, Ill.*) *HUMAN DEVELOPMENT AND EDUCATION*. New York: Longmans, Green, 1953, ix, 338 p. \$4.00. — Theoretical and applied aspects of the concept of the developmental tasks are discussed in terms of the nature of the task, its biological, psychological and cultural bases, as well as the educational implications for the individual. Part I deals with the period of Infancy and Early Childhood. Parts 2 and 3 consider the developmental task as objectives of education, and present behavioral descriptions of success and failure in the developmental tasks of middle childhood and adolescence. Part 4 discusses adulthood and old age, and Part 5 describes an empirical test of some of the hypotheses about developmental tasks, including a set of rating scales for estimating the achievement of developmental tasks at ages 10, 13, and 16. — *E. L. Gaier*.

Although based on only 10 cases, this study makes one realize the importance of individual differences, and of multi-disciplinary study for an overall picture of the individual.

6443. BIBER, BARBARA; MURPHY, LOIS B., WOODCOCK, LOUISE P., & BLACK, IRMA S. *LIFE AND WAYS OF THE SEVEN-TO-EIGHT YEAR OLD*. New York: Basic Books, 1952. 658 p. \$4.50. — This is a second printing of "Child Life in School" (see 16: 4569). It is an investigation of ten boys and girls using the techniques of the psychologist, the sociologist and the teacher to study the children's actions, their capacities in group work and in individual situations, both in the classroom and at play. The study includes skills and attitudes in school experiences, social relations, behavior in experimental situations such as performance tests and problem-solving situations, play situations, and the Rorschach test. Summaries and conclusions for each child are given. This is followed by conclusions and implications for education in general as it pertains to the seven-year-old. — *S. M. Amatora*.

These two abstracts should help to dispel the idea that symbols in dreams have the same meaning regardless of who dreams them. They help to point out that dreams depend on many things, from nearby noises or the distended bladder of the dreamer to his worries and hopes. Dreams need not be regarded as just a vicarious wish fulfillment or horrible nightmare; they can also help us.

6413. HALL, CALVIN S. *THE MEANING OF DREAMS*. New York: Harper, 1953. 244 p. \$3.00. — A large scale study concerning the meaning of dreams. Approximately 10,000 dreams of people of all ages and professions are analyzed. The thesis is propounded that dreams are the embodiment of the person's whole personality; that they deal with inner problems that the person is facing. Dreams are creative and may be used as starting points for creative thinking about these inner problems. The symbolic nature of dreams is accepted, the symbolism, however, being a purely personal one. — *J. A. Stern*.

6414. HALL, CALVIN S. (*Western Reserve U., Cleveland, O.*) *WHAT DREAMS TELL US ABOUT MAN*. *Pastoral Psychol.*, 1953, 3(30), 34-38. — The function of dreams is to reveal, not to conceal, what is in a person's mind. Dreams reveal the person's self-conceptions, his conceptions of other people and of the world, as well as his own impulses and conflicts. As a person comes to pay attention to his dream-life he is better able to understand his personal problems and learn from this how to proceed in working toward solutions. — *P. E. Johnson*.

BOOK REVIEWS

Education into Religion. By A. VICTOR MURRAY.
New York: Harper & Brothers, 1953. 230
pages. \$3.00.

This is a challenging and delightfully readable book which deals in mature and scholarly fashion with the elements essential for a philosophy of religious education. Here are penetrating insights into the nature of religious experience, the proper relationship of the Bible and of church doctrines to such experience, and the educational and theological foundations with which the religious educator must be concerned. In the background of the author's thought is the dilemma caught up in the very term "religious education" with its troublesome question: "Can religion be taught?"

Readers of this journal will find especially interesting the implications for a philosophy of general education which seeks to find the proper relationship between religion and the public school. Dr. Murray is the President of Cheshunt College, Cambridge and writes from within the English setting of this problem. The Education Act of 1944, which improved the conditions under which Scripture might be taught in the national schools, gave encouragement to a movement initiated some twenty years earlier for the development of an Agreed Syllabus of Religious Instruction in each of the English counties. Such a Syllabus is locally agreed upon by representatives of the Church of England, the Free Churches, the teachers, and the Local Education Authority. Some sections of President Murray's presentation, such as the chapter on "The Bible in Education," are directed to the teachers in these day schools who are responsible for religious instruction. He emphasizes the distinctive task of the church but finds wide opportunity for the school to teach the Bible and to discover its "high correlation value" with such studies as geography, literature, and history.

Education into Religion will have its greatest value, however, for those Christian educators who are seeking to develop a consistent philosophy of method in which sound educational procedures may be utilized in moving toward the goal of full fellowship within the historic Christian faith. The author indicates in his Preface that the title of the book contains his thesis: Christianity is an attitude to life *into* which the pupil has to grow. He then proceeds to attack the most difficult and basic problems of method.

Fundamental to the treatment of these problems is the analysis of the nature of the Christian religion. Five elements are suggested: "There is something to know, something to feel, something to choose, something to do, and something to belong to. Knowledge, feeling, morals, action and belonging are all involved." To meet these demands Christian educators must properly relate their understanding of the stages of growth and the vital experiences of growing persons to their use of the great resources of the church: the Bible, Christian doctrine, and the worship and fellow-

ship of the Christian community. While the methods suggested are rooted in the deep realities of human life and of the Christian faith and are not in the nature of specific techniques, Dr. Murray has constantly in mind very practical situations and illustrates both his critique of existing methods and his own proposals with most refreshing realism.

Elton Trueblood, in his excellent Foreword for the American edition, comments upon the author's clarity of style, which results in "the high quotability" of so many sentences. This reviewer had exactly the same experience and predicts that you, too, will be underlining sentences throughout the book and re-reading much of it to enjoy again the beauty as well as the stimulating thought presented in every chapter.—*Frank W. Herriott*, Professor of Religious Education, Union Theological Seminary, New York City.

Quackery in the Public Schools. By ALBERT LYND.
(Atlantic Monthly Press Book.) Boston: Little,
Brown & Company, 1953. 282 pages. \$3.50.

Here is a book written by one who believes in the saying of a character in another author's book that "It is difficult to gauge the growth of ignorance since education became scientific." "That is a fact which is the whole thesis of the present book" (p. 256).

The author, a former teacher of history in a college, and later a businessman and school board member, arrives at the conclusions (1) that we are fast becoming a nation of illiterates, (2) that succeeding generations are developing a weaker sense of our cultural heritage, (3) that the new curriculum is not meeting the needs of pupils, (4) that teachers are denied a genuine education in the teachers' college, and (5) that public education can be helped by attracting a greater number of good minds, by paying higher salaries, and by greater public interest in the schools.

The author seems to be apologetic about his criticisms judging from his defense screen in the introduction and throughout the book. Perhaps this frame of mind is generated by his lack of objective evidence for assumed failures. His evidence is based largely on opinions and writings of a few critics such as Fuller, a botany professor; Clapp, a professor of languages; Roelofs, a professor of philosophy; Bestor, a history professor; Bell, a religious educator; and Thompson, a columnist.

No careful analysis is made of objective test results or scientific studies. Opinions of 106 persons representing eighteen types of business and three professions are stated to show that "the present high school generation is less well trained than that of twenty-five years ago." These opinions are combined with the author's informal club-car talks with other businessmen on train trips between Boston and New York. One might wonder what the results would have been if he had missed the train and had questioned, without bias, another group of

traveling citizens or the local community groups, or even members of the P.T.A. whom one of the professors labels as a lobby.

Without defining terms, not even "quackery," the author brings a new vocabulary, forms of slang and vulgarisms, and a different style into educational nomenclature. The book lists such epithets or terms as blackmail, smutty company, educationism, neopedagogues, palaver, legerdemain, confecting, academic millinery, zealots, brand of change, spiritual credentials, pedagogical ignorance, tripe, trade jargon, intellectualization, super-professionals, intellectual osmosis, "damn well please," governance, ex-acolytes, tautologies, educationese, deader, niggling, imprecise, lyrical listings, researched, bedoctored, poke deeply, flesh-pots, drivel, bamboozle, turgid, gimcracks, kudus, educationized states, spate of courses, fuddy-duddy, oceans of piffle, "tutor has no truck."

The author of the book expresses doubt that educators welcome criticism and thereby doubts the sincerity of educators. Let the public judge. Let it be known that educators must also be on guard against attempts by certain individuals to use the educational process for indoctrinating pupils with their particular beliefs, prejudices, or even ideologies foreign to our American way of life.

It is unfortunate that (1) the author minimizes research in education, (2) renews the old feud between liberal arts colleges and teachers' colleges, and (3) accuses universities of operating "intellectual bargain basements on their premises."

It is also unfortunate that teachers are accused of credit chasing, yearning for professional prestige, and, when underpaid, are "overly concerned with psychic compensation in symbols of status" (p. 118). Few teachers are credited with professional pride and scholarly pursuits. Is there no such thing as love of teaching? Education courses are questioned as to values. A solution for this "quackery" in public education is for parents to work for endowments which will benefit the children.

An interesting fact is that the author pays very little attention to moral and spiritual values in the school program.

It would require another book to refute all the author's misconceptions about public education. Until the author can recommend more constructive criticisms to improve the educational machinery and processes, the book has only nuisance value. No one denies the right of criticism, but with that right go responsibilities which a citizen must assume when he passes judgment on a basic institution in our democratic way of life. To tear down is one motive but to help build is another. Is there a perfect institution — one which has no room for improvement? What attitude shall either the lay public or the educator assume when the author states on page 35, "'Democracy' is the recurrent chant in the litany of the new schoolmen. They use it as often as the Russians, and with about the same meaning. That is, something the self-accredited experts have decided is good for us."

By a mixture of generalizations, sarcasm, humor, labels, and distortions, the author has attempted to discredit the public schools. His backward look indicating that the curriculum of long ago would

meet the needs of children living in an atomic age may be good history but lacks comprehensiveness for a modern educational program.

To the enemies of public education this book provides comfort and unconfirmed, incomplete evidence. To friends of public education it offers very little help toward any improvement. — Charles E. Manwiller, Department of Curriculum of the Public Schools, Pittsburgh, Pennsylvania.



A History of Education in American Culture. By R. FREEMAN BUTTS and LAWRENCE A. CREMIN. New York: Henry Holt & Company, 1953. 628 pages. \$5.75.

This book commends itself by the interesting and un-technical way in which the authors have dealt with a very complicated matter. One is never conscious of any professional "jargon" which so often makes otherwise good writings tiresome.

The book is a history of education in America, and more. The authors have attempted to combine three approaches to history, the chronological, the cultural, and the problem: "If we are to know ourselves, our problems, and our society, we need to know our culture." Hence the cultural approach becomes of prime importance in this study of education. Culture involves historical events, political thinking, and philosophical and religious influences. Educational thinking and practice is viewed in the light of these factors in each of the four chronological periods into which American development from the Colonial period to the present is divided.

In the discussion of each of these periods a common pattern is followed: "The first chapter — deals principally with the political, economic, social, and religious institutions that most vitally influenced education. 'The second chapter — deals with the intellectual, philosophical, psychological, religious and scientific outlooks —. The third chapter — treats the educational points of view that marked each period. — the fourth chapter — treats the educational points of view that marked each period." Within this organizational scheme one finds presented some of the more important factors within the whole life of the people which have a bearing on educational development with an especial attention given to the backgrounds of the many problems being faced today.

Manifestly it is impossible to review in any detail the content of this extensive and scholarly work. One can only indicate some of his prejudices and express real gratitude for the work which the authors have done.

One of the prejudices of the writer is with regard to the point of view which seems to be taken many times, that the religious forces in their concern with education tended to be a hampering force. While it is undoubtedly true that oftentimes the church did put more emphasis upon conservation than upon going forward it is hardly fair to write as though there were no differences among these forces and that the whole result of their concern was to be a drag upon educational development. This is never so stated, but is an evident point of view at many places.

Again, the authors tend to fall into the common position with regard to Calvinistic thinking and to

assume that one can take a present day view for a criticism of it. It is true that the view held with regard to the child seems to much present day thinking at least harsh, but the authors do not appear to have gotten into any real understanding of the total situation of the Colonial period nor of Calvinistic theology. Their point of view is always from the side of man and not from the side of God.

Again, e.g., pages 547 and 549, the authors lump Protestants together and speak of a "Protestant view" or of "Protestant groups." This is manifestly an over-simplification of the facts. Fortunately or unfortunately there is no "Protestant view" with regard to sectarian instruction in the schools; there are many views each held by some Protestant group. It is doubtful if there is even a view which is held by all in any Protestant denomination. The result of this failure to understand some of the common facts of the day is to impose upon Protestants, as a whole, views which are held and promulgated only by some.

On page 112 there is an error which should not have occurred in so scholarly a writing — the "log college" of William Tennent it placed in Neshaminy, *New Jersey*. Rather it was at Neshaminy, *Pennsylvania*. If such an obvious error as this occurs one cannot but wonder if there are others which are not so easily caught.

But in spite of the prejudice and the error, discovered and possible, this is a book which will be of great value to educators, secular and religious, for careful reading and for classroom use. It is heartily recommended. — *J. S. Armentrout*, Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.



Guiding Workers in Christian Education. By FRANK MCKIBBEN. New York: Abingdon-Cokesbury Press, 1953. 160 pages. \$1.75.

The finest contribution of the new book by Frank McKibben, *Guiding Workers in Christian Education* is in the chapters "Developing Common Understandings" and "Guidance Through Group Activities." In these two chapters he shows especially well how one who is responsible for supervision or guiding workers in Christian education can do so.

"Group thinking" is suggested as one of the best ways to arrive at common understandings of basic concepts of Christian education, Christian beliefs, understanding the Christian nurture process, clarifying objectives, setting up special objectives (this is very important), and the nature and scope of the program.

The basic principles for guiding workers are now well established, though not known or followed by many in the churches, and Dr. McKibben has outlined these very well. The professional worker and the trained volunteer worker will recognize, be reminded, and be encouraged to try harder to make their supervision really effective.

For the person less familiar with the ideas of "supervised teaching," the book may need more specific suggestions. Certainly for such projects as the use of the laboratory school, the observation school, how to use leadership training visual materials for training and guiding workers, more

specific help should have been given. They are probably the most effective means we have discovered for helping teachers to acquire a pattern of work.

While many of the suggestions made can be carried out in the small church, very little guidance is given in the book as to *how* to adapt the suggestions to small church situations. We would also have welcomed a stronger emphasis upon the minister and his responsibility for seeing that guidance is given. Although the book recognizes the minister as one of the persons who will give guidance, it would seem that his part could have been more thoroughly analyzed.

Anyone who wishes to know more about the whole idea of improving the work of leaders in the church while they are working at the task will get a very fine overall picture of the supervisory process at work. The statement of the "Purposes of Supervision," in chapter 2, will be enlightening to even the professional worker who needs to refresh his thinking relative to what the supervisor should seek to accomplish. — *F. A. Lindhorst*, Director, Christian Community Administration, College of the Pacific, Stockton, California.



The Student Prayerbook. Edited and written by a Haddam House committee under the chairmanship of JOHN OLIVER NELSON. New York: Association Press, 1953. 237 pages. \$2.00.

A student is once said to have complained to his chaplain that their prayerbook contained no prayer for students. But the chaplain replied that he was wrong: it could be found under "Prayers for Those at Sea." Such prayers, I am sure, will be found helpful by others than students. However, it is not true that students have been bereft of special guidance in prayer, if they know where to find it. One of the favorite and most used devotional books on my shelf for many years has been *A Prayerbook for Students*, first published by the British Student Christian Movement in 1915.

Now the Association Press has brought forth *The Student Prayerbook*, prepared by a Haddam House Committee with John Oliver Nelson of Yale as chairman, the first such collection for the Christian Student Movement in this country. Planned for both personal and group use, it is not only unique in this field but certainly one of the best among all manuals of devotion. It will be welcomed by all who seriously seek to grow in the discipline and art of prayer.

The book is composed of four parts: (1) morning and evening devotions for fourteen different days; (2) a series of fourteen sequences of Bible readings and prayers on various themes; (3) litanies and prayers for campus life, vocations and careers, the Church and the world; (4) general prayers both from traditional and contemporary sources. In all its parts the book speaks to our condition, whether on the campus or in the contemporary world; it deals realistically with the temptations, decisions and problems which students and all young people face; the prayers envision various specific situations, such as "On Being a Good Roommate," "At Examination Time," "For Those Who Study Too Much or Too Little,"

and will give students a sense that someone else has faced before them the very situation they face. The language is relevant and contemporary, but nonetheless elevated, avoiding both colloquialism and sentimentality.

One only wishes that there might have been included just a few complete services, not as a crutch for those who will not take the trouble to prepare their own out of the material furnished, but to give some guidance to the inexperienced leader and to make the book somewhat more readily usable in corporate worship.

It is hoped that in future issues one very slight defect in its reference to sources may be corrected. The attributions are very properly not made at the close of the several prayers but in the appendix. However, the full reference is given only at the first mention of each source, thereafter, only initials being used; so that at a later reference one has to read back to find when the source has appeared before. This might be avoided by listing all sources then referring to these by number. — *Paul Burt*, Wesley Foundation, University of Illinois, Urbana, Illinois.



Treasury of the Christian World, compiled and edited by A. GORDON NASBY, Harper and Brothers, New York, 1953, 397 pages, price \$4.95.

This volume is "an anthology of illustrations, ideas, and expositions from eighty years of sermon publication in the *Christian World Pulpit* and from columns of the *Christian World*." The anthology contains six hundred and forty-seven separate topics, one thousand and forty-one selections from approximately five hundred authors. Dr. George M. Docherty in his foreword describes the volume as follows: "It is not an attempt to write a man's sermons, nor provide a homiletical first-aid post. . . . It rather seeks to rekindle the old creative urge that now seems cold and black, like last night's fire. In this book one experiences the new-found joy of meeting in the company of good and great thinkers and preachers of the present and the past. Their fresh, clear insights into the wide range of subjects that are clarified cannot but bring real renewal of mind and blessing to the heart of every preacher who reads this book."

In his preface, Dr. Nasby indicates that the choice of selections has been made on the basis of human interest appeal and that they are recorded because of their interest not only to the clergy but to the rank and file of those with a loyalty to Christianity. The volume does not contain a table of contents, but rather a subject index listing items in alphabetical order and an index of authors, which makes it possible for one to turn quickly to illustrative material according to topic or by authors. Obviously, such a work presents material of varying interests and value. — *Patrick H. Carmichael*, Dean, General Assembly's Training School for Lay Workers, Richmond, Virginia.



The Hour of Insight. Edited by R. M. MACIVER. New York, The Institute for Religious and Social Studies (Distributed by Harper and Bros.), 1954. 145 pp. \$2.00.

Several years ago *Moments of Personal Discovery* was issued in the distinguished series of pub-

lications of the Institute for Religious and Social Studies. That was a captivating volume, giving as it did personal "testimonies" as to existential experiences which issued in new insights or directions. This present volume is a sequel to the other, and continues in somewhat the same vein, giving us deep thoughts of ten men and two women concerning the critical times of their lives in which new currents were set moving or new illuminations were received.

The scientist Hudson Hoagland describes the "A-ha! phenomenon," as it has operated in his quest for new scientific insight. Dorothy Lee relates a domestic situation to her anthropological researches among the Tikopia. Simon Greenberg describes a time in his college years when by experimentation he discovered that he could choose to observe or not observe the Torah, thereby getting proof that his will is in essence free. Van Wyck Brooks, who only recently has published the earliest volume in his reminiscences, tells of his aesthetic awakenings in European museums. Ursula M. Niebuhr relates how a chance conversation with a Roman Catholic friend gave her new light on the meaning of glory (*doxa*). Other contributors include Irving Ben Cooper, Karl W. Deutsch, Rex Stout, Harold G. Wolff, Stephen S. Kayser, John Ferren, and Hoxie N. Fairchild. Each essay is fascinating, candid and window-opening in its effect on the reader.

Perhaps the liveliness of these volumes of the Institute comes from the fact that the essays were first addresses presented to living audiences. — *Kendig Brubaker Cully*, Minister of Education, First Methodist Church, Evanston, Ill., and Lecturer in Religious Education, Seabury-Western Theological Seminary.



General Education and the Liberal College. By WILLIAM F. CUNNINGHAM. St. Louis: B. Herder Book Company, 1953. 286 pages. \$4.00.

The purpose of this book is to redefine liberal education in terms of its goals, means and methods. Accordingly, the work is composed of three major subdivisions, which treat of the "Why," the "What," and the "How" of the process. The first section, at once the shortest and least original, summarizes the Catholic concept of the nature of the educand and presents a threefold objective for liberal education: responsible leadership, intelligent followership, and cooperative fellowship.

The longest and yet the most compactly structured portion of the work is that which examines the "What," or the curriculum, in liberal education. Employing an ingenious wheel analogy, the author distinguishes between hub, spoke and rim subjects. The hub areas, including language, history, philosophy, and theology (religion), are basic to all others; breadth of education is the function of the spherical subjects, while the rim or elective sources afford opportunities for depth of training. In this manner provisions are made for distribution, concentration and integration in liberal education. Although the analysis of the curriculum is cogently made, one doubts that the author's reasons for omitting mathematics and science from the core subjects is valid. Moreover, one looks in vain for any satisfactory discussion of the

role of liberal education so far as this pertains to the education of women. Finally, the writer might have been far more practically specific in his treatment of the relationships between cultural and vocational values in this field.

In the third part of the book the author has perhaps over-extended himself by attempting to touch upon a variety of topics ranging from authoritarian administrative procedures to non-directive counseling. However, his comments on the role of the teacher, the nature of democratic student government and other ideas are so perceptive and astringent that this is by far the most stimulating section of the work.

This, then, is a lucidly organized and bluntly written book which contains a wealth of wisdom because it represents a fine synthesis of originality, insight and experience in this field. Although presumably written for Catholic colleges, there is little in this book which does not apply equally well to all institutions engaged in liberal education. — *James J. Cribben*, Graduate Department, School of Education, Fordham University, New York City.



Teaching Religion, an Introduction to Catechetics; A Textbook for the Training of Teachers of Religion. By JOSEPH B. COLLINS. Milwaukee: Bruce Publishing Company, 1953. 422 pages. \$4.00.

There is admittedly, nothing in the life and educative experience of the child or adult that can assume such a quickening force and influence as religion. Religion involves the study of God and the things that pertain to the Creator and Supreme Ruler; and it calls for a program of information and formation that will change the individual from a child of nature into a child of God. In the final analysis, a person's spiritual status will depend upon the quantity and the quality of love that exist between him and his Creator, and the indispensable graces that elevate and perfect that union. Unhappily, even in this modern age, according to Blessed Pius X, there is an ever-increasing number who know nothing whatsoever about God's graces, or who possess at most a half-knowledge of God and Christian truths such as that held by idolaters (*Acerbo Nimis*).

The teaching of Christian doctrine, then, is the foundation stone of the knowledge and love of God. For one cannot enrich the soul with grace if it has not first been enlightened with truth. Fully conscious of this fact and aware of his commission from Christ the Teacher, Father Collins has prepared a carefully documented and scientifically sound text for teachers of the word of God.

As stated in the Introduction, the purpose of this book is not only to train future teachers of religion but also to guide them in preparing student teachers. For that reason, it is especially designed for teachers and directors of catechetical classes, high schools, colleges, seminaries, novitiates, and teacher institutes. The author's many years of teaching religion at every level, and his broad experiences from Professor of Moral Theology to Director of the Confraternity of Christian Doctrine clearly classify him as an expert in the field. The present text brings together the fruit of these labors.

One is amazed at the extensiveness of the volume. It is divided into four main parts, together with an appendix which alone is worth the price of the book. Part I is an outline of the history of Catechetics; Part II deals with the Principles and Methods of Teaching Religion; Part III has to do with Teaching Techniques; and in Part IV Special Methods and Problems are handled. Chapter xix of Part IV, "The Religion Course in High School and College," is indeed a well documented section, but it represents spade work for a more comprehensive development in future studies of this vast and important area. — *Justin A. Driscoll*, Archdiocesan Bureau of Education, Dubuque, Iowa.



Christianity and Existentialism. By J. M. SPIER. Philadelphia: Presbyterian & Reformed Publishing Company, 1953. 140 pages. \$3.00.

This book is a translation from the Dutch and is a critique of Existentialism from the viewpoint of the so-called "new school of Christian philosophy" associated with the name of Hermann Dooyeweerd. Mr. Spier, the author, is an expositor of this new philosophy based on the central thesis that "theoretical thought is based upon super-theoretical ideas," or that "theoretical thought is not antonomous but rests upon and is guided by pre-theoretical or religious assumptions."

The treatment divides itself into two parts: exposition and criticism. The first part includes discussion of Kierkegaard, Nietzsche, Jaspers, Heidegger, Marcel, Lavelle, Sartre, and Loen. The exposition is not very impressive for two reasons. First, the author's radically conservative theology in which the *Word* of God tends to be rigorously identified with the biblical text prevents him from appreciative insight. Second, the expositions are too brief to do even a measure of justice to the thinkers treated. Kierkegaard and Nietzsche are compacted into five pages, whereas the theistic existentialism of Loen is given twenty pages, which seems to be out of proportion to his actual importance for the Existentialist development.

The same facile judgments are applied to each existentialist system. Existentialism is individualistic, irrationalistic, subjectivistic. The writer concludes his chapter on the distinguishing characteristics of Existentialism by asserting that "the only way open to a Christian is to reject Existentialism radically and totally." In fairness, the author does point to "moments of truth" in Existentialism, but with about the same grudging admission that one would show in acknowledging a few moments of goodness in the life of a hardened criminal. Not many, even of the bitterest critics of Existentialism, will be willing to go as far as Mr. Spier in rejecting it *in toto*. Furthermore, most readers will require far better "reasons for rejection" than Mr. Spier provides in the last part of the book. Existentialism needs its critics, perhaps even more than it needs its increasingly vocal followers, but the critics should have at least as deep an understanding of human nature as the Existentialism they seek to criticize. — *William Lee*, Assistant Professor of History and Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Pictorial History of the Jewish People: From Bible Times to Our Own Day Throughout the World. By NATHAN AUSUBEL. New York: Crown Publishers, 1953. 346 pages. \$5.00.

It has been evident for a long time among Jewish educational circles that there is a great need for a one volume history of the Jewish People which could be utilized both at the high school and adult levels of study. Ausubel's *Pictorial History of the Jewish People* not only fills the void but also effectively bridges the gap in the structure of Jewish educational materials. Simultaneously, the *Pictorial History* is popular in nature, yet encyclopedic in compass. It carries forth the story of the Jewish People in concise chronological sequence, yet permits for topical development at the same time. For example, one finds appropriately discussions on such perplexing questions as: Who are the Jews? and the "Lost Tribes" and Remote Communities combined with enlightening presentations on the themes of: Biblical Criticism, The Land of Israel, and Jews in Science. Moreover, the medieval and modern periods of Jewish history are presented in the form of thumbnail descriptions of the several countries in which the Jew has lived, illuminating particularly his cultural, economic and political contributions. The greatest value of this volume, however, is the more than 1200 illustrations which it brings together. Mr. Ausubel has made many of these pictures available in print for the first time. Nowhere before has the Jewish teacher had the invaluable resource of so many visual aids presented to him at any one time and in such convenient form. A detailed index makes the volume readily available as a handy reference book.

For the more advanced student a selected bibliography classified according to subject matter lends direction to further study. — *Rabbi Edward Zerin*, Temple B'nai Jeshurun, Des Moines, Iowa.

✽ ✽ ✽
Psychoanalysis and Group Behavior. By SAUL SCHEIDLINGER. New York: W. W. Norton & Company, 1952. 245 pages. \$3.75.

This is an exceedingly important book for students of group dynamics. The first half of the book contains an excellent summary of Freudian theory of personality development and an analysis of Freud's teaching about basic group processes and the role of the group leader. The second half is devoted to an equally excellent analysis of the implications and applications of the Freudian theory, including a good critique of sociometry and of field theory psychology, as well as a chapter on the implications for education. In the Preface and in the organization of the book there is evidence that this study was originally made as part of a doctoral program at New York University School of Education.

The author concludes that Freud's work in the field of group relationships has been so neglected that it is almost unknown. While it is exceedingly significant he points out that the Freudian formulations are incomplete, lack clarity at spots, and need to be tested by objective scientific methods. It also needs to be integrated with other findings of the social sciences. While psychoanalysts themselves have been concerned mostly with individual pathology and have not attempted much clarification or verification of their propositions, social

psychologists have been slow to become concerned with motivation.

The teacher or the group worker will find here many fruitful insights and will be stimulated to look more carefully at the behavior of the groups he is working with. I would make this required reading for the advanced student in religious education. One additional value this book has is that it contains an extensive bibliography on the subject. — *Paul B. Maves*, Department of Religious Education, Drew Theological Seminary, Madison, New Jersey.



The Jealous Child. By EDWARD PODOLSKY. New York: Philosophical Library, 1954. 147 pages. \$3.75.

The twenty-five chapters of this little book, written by a psychiatrist, cover a lot more ground than might be expected from the title. Jealousy is a symptom, reflecting many different kinds of maladjustments, and it is from these that the book takes its organization. Short chapters are devoted to the child who has rheumatic heart disease, the tuberculous child, the obese child, the child with diabetes, the hard-of-hearing child, the child with speech difficulties. Also discussed as causes of jealousy and other disturbing emotions are parental divorce, sibling rivalry, illegitimate birth, the status of being an only child, an adopted child, a minority-group child, etc. In each case the author deals first with the background situation, then discusses what can be done to alleviate it.

There are sentences in the book that are not as well thought out or constructed as they might have been. To cite a single example, the statement that "Jealousy is least developed in neglected children, simply because there is not much to be jealous of" (page 127), can seem to the reader to contradict the point made elsewhere that a child's handicaps, of which neglect is certainly one, can all too readily lead him to be jealous and envious of other children who are not thus handicapped. What the quoted statement appears to mean in its context is that parental attitudes such as "playing favorites" and erratic discipline can be more damaging than neglect.

The book is to be recommended for the help it offers to parents and teachers in understanding the specific situation which in a given case causes jealousy and related emotions in the child, and in taking measures to correct that situation. — *Mildred Moody Eakin*, Drew Theological Seminary, Madison, New Jersey.



Right and Wrong Ways to Use the Bible. By J. CARTER SWAIM. Philadelphia: Westminster Press, 1953. 176 pages. \$2.50.

A fine, small volume has been added to the pitifully meager literature on biblical interpretation. This one, happily, is in the thought-forms of the general reader of the Bible and the church school teacher. At the same time, the most learned exegete can enjoy and profit by reading it.

Dr. Swaim aims to point out "the common errors in Bible study" and underline "the methods of true discernment." He does it admirably and pleasantly, writing often in epigram and parable, with a trace of humor.

In still another way this book is not an ordinary treatise on the subject. As Dr. Swaim points out erroneous ways of using the Bible and underlines proper ones, he illumines the passages he employs as illustrations. This practice gives us such a sentence as this one: "Such fulness of life does not come from blind groping in a book, but from friendship with a Person."

There are ten chapters dealing with the errors of misquoting, twisting meanings, quoting passages out of context, finding texts by chance, applying admonitions meant for yesterday without adapting them to the situations of today, and following the letter while overlooking the spirit. The positive suggestions are well summarized in a final chapter entitled, "In Him All Things Hold Together."

This is a book to have at hand for reading more than once. It will banish no small amount of the puzzlement many people experience and eliminate no small number of the follies people practice in using their Bibles.—*Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.



Older People. By ROBERT J. HAVIGHURST AND RUTH ALBRECHT. New York: Longmans, Green & Company, 1953. 415 pages. \$5.00.

What are the facts about older people? Most of us have a lot of notions based upon common stereotypes or generalizations from a few instances out of our experience. In order to know the facts it would be necessary to engage in an intensive and exhaustive study of a typical community. This book is the report of just that kind of study made in Prairie City, a typical corn-belt town of about 7,000 population. This study is the cumulation of work begun back in 1944 through the Social Science Research Council's Committee on Social Adjustment in Old Age.

The book itself is divided into two parts. Part I tries to give a general over-all picture of what it means to grow old in American society at the present time. The picture is more personal than statistical. Part II is a technical report of sociologists to sociologists. In spite of the fact that Part II contains many tables and much statistical material the book as a whole is easy to read, and full of interest to one who wants to work with older people.

Here we learn that older people face the problems in old age which afflict most of us. However the problem of making satisfactory living arrangements, of making new friends, of finding more leisure-time activities, and of treating grown children as adults recurs again and again as special problems of the elderly. Generally speaking American people look kindly upon older people as persons, according to this report. Negative attitudes are not toward older people as such but toward certain roles which many older people have. Therefore, the authors believe, old age in America is pretty much what one makes it. Both the happiness and the health of older people are discovered to be better than many of us would assume.

The authors believe that the individual, the family, and society all share responsibility for meeting the problems of later maturity. The individual must assume responsibility for taking good care of his body, for finding and cultivating new

friends, for developing interests in civic affairs and leisure-time activities, planning for retirement, learning to give up one's children, and for avoiding telling stories about the olden days. Society is responsible for giving older people a chance to earn a living, or economic security for those who cannot, a friendly appreciative social atmosphere, and facilities for recreation. The family must give emotional support as its main responsibility. What its responsibility may be for financial support, comfort, and physical care is still an open question.

While not much is said about the church what is said is mixed. That is, in some cases the church is making a real contribution, in others it displays neglect and lack of understanding of human need. The authors look to the churches to provide personal counseling and activity for older people and remark in turn that older people can find satisfaction in serving the church. They do not indicate a deep interest in the church as providing meaning, value, and spiritual support. Doubtless this is because their experience has not led them to expect much of the church.

Since this is a sociological study, it seems at times to lack an analysis of the dynamics and the meanings of what is found. Somehow this reviewer did not feel that the study penetrated beneath the surface of old age in our society. This in no way detracts from his estimation of the value of the book. In talking about older people we must begin with the base of facts here given us. This is a real contribution.—*Paul B. Maves*, Associate Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.



The Great Tradition of the American Churches. By WINTHROP S. HUDSON. New York: Harper & Brothers, 1953. 282 pages, \$3.75.

Readers may complete their reading of Professor Hudson's book with mixed emotions, but indifference will not likely be one of the ingredients of the mixture. The challenge to dissent or assent is written on almost every page and the reader finds himself almost compelled to take sides for or against the thesis erected with what the author apologizes for as "undue bluntness," which however may also be called "deep conviction."

Dr. Hudson is an outstanding student of American Christianity, a Baptist, and a sincerely devoted exponent of the "free church" principle. He is deeply concerned over the fact that the churches "are losing the distinctive note of the Christian gospel and the distinctive quality of the Christian life." These attributes are evident throughout the book, but the subjective quality strengthens rather than weakens the argument pursued.

The general thesis of the book is that "the voluntary principle in religion has been the great tradition of the American churches." Note the past tense, for Dr. Hudson believes this great tradition has been almost completely repudiated within the past half century. Convinced that this repudiation amounts to tragedy, he sets himself to investigate why and how this has come about, what the consequences are and may yet be, and, in rather unhistorian-like manner, he suggests certain measures toward renewal of the churches.

Chapter I sets the problem faced by the modern church. Americans are increasingly illiterate re-

ligiously, ignorant of theology, the churches are increasingly ineffective and homes have abdicated their responsibility. All this is in marked contrast to the free churches of a century ago which, operating on the voluntary principle, motivated by "the prior claim of God upon their existence" permeated society and the culture as a whole. Now it is no longer possible to distinguish clearly between the gods of society and the God of the church. The steady secularization of the churches is the basis of the decline and this can be dated rather precisely to the last decade of the nineteenth century and the "New Theology."

The next five chapters develop the argument for the great tradition of the American churches, erected for spiritual, not political or social reasons. Its origins are traced. The happy result of separation of church and state is depicted. The effective strength of the churches to meet the challenge of both the frontier and the city is revealed. In Chapter VIII all this comes to a rapid and sudden halt with the death of Moody, who had himself realized that the era of the old evangelism had passed and had quested about for substitutes, such as the Sunday School, the YMCA, the Christian Endeavor Society and the institutional church.

The Princes of the Pulpit whom we meet in Chapter VIII delineate the course of the new era in which "Christ was identified with what was conceived to be the finest cultural ideals, the noblest cultural institutions and the best scientific and philosophical thinking, . . . compatible with every conceivable social attitude, with whatever stream of secular thought one might wish to support and consecrate, with whatever system of values might seem good in the light of one's own personal predilections." Examples cited are Phillips Brooks, Henry Ward Beecher, Russell Conwell, Washington Gladden, George A. Gordon, Lyman Abbott and Newell Dwight Hillis.

The author's summary of the argument is pointed. "There is no substitute for a church which seeks to stand apart from the culture with something to say that is distinctly its own, with procedures for group discipline to form a corporate conscience on specific issues, and with an aggressive missionary spirit which will serve to extend its influence. . . . The constitutional provision for the separation of church and state has the great merit of making this responsibility of the church explicit."

Whatever the readers reactions, the central thesis cannot be laid aside easily. It will disturb and provoke, partly by its polemic character, partly by its incompleteness, partly by the conviction and zeal of the author woven deep into every phase of its development.—*Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Religion and Culture: The Christian Idea of Man in Contemporary Society. By THOMAS P. NEILL. Milwaukee: Bruce Publishing Company, 1952. 102 pages. \$2.75.

This is a very refreshing and stimulating book. There is nothing narrow or dogmatic about the approach to the subject. It is, in fact, encouraging that the author so frequently refers to prominent Protestant writers and is not reluctant in seeing

the Holy Spirit at work in non-Catholic circles.

Dr. Neill is a distinguished and brilliant scholar who writes in a very facile and easy style. After clearly establishing the premise that the culture of western civilization is primarily Christian, he reveals how it has gradually disintegrated under the impact of the secularism of the day.

As it was impossible within the compass of so small a book to discuss all the important doctrines of the church, Dr. Neill has limited himself to a consideration of the Christian view of man, claiming that it is "probably the most influential of all Christian ideas in molding Western culture."

This is, however, no pessimistic book, for the author firmly believes that we are now in a twilight period which is soon to be followed by "the dawn of a healthier, brighter day in the life of Christendom."—*John Schott*, Minister of Education, Presbyterian Church, Swarthmore, Pennsylvania.



Introduction to Religion. By WINSTON L. KING. New York: Harper & Brothers, 1954. 563 pages. Text edition, \$4.50.

Admirably designed to reach the college student and the thoughtful general reader, this volume is a many-sided, comprehensive presentation of its subject. The author, who is now Dean of the Chapel and Associate Professor of Philosophy and Religion at Grinnell College, is well equipped by previous experience as a Congregational minister and as an army chaplain to appreciate the importance of effective statement in presenting a great theme. He writes in an easy, discussional style, without technical obscurities and his pages are never dull. In his interpretations he uses a combination of the historical, psychological, sociological and philosophical methods as a means of illuminating the richness of his subject matter. The reader is left in no doubt as to the profound importance of religion in culture.

Main headings of his arrangement are: What is Religion? Religion as Social Pattern; Religion as Salvation; and Religion as Question and Answer. Under the first, he reckons with unity and diversity among religions. Under the second, he takes up human community and religion, religious-natural groups, church and ritual developments. Under the third, ways of salvation are considered—by works, by devotion, by knowledge gained through mystical insight. Under the fourth, answers from the various religions are given to such questions as Whence do we come? With what or with whom do we have to do? What is man and whither bound? and Why do men suffer? What of religion and religions in the modern world? On all these questions the author's observations are perceptive and stimulating.

A glossary of less familiar terms and a well-selected Bibliography add to the value of the book. In the Bibliography, titles are grouped according to subject matter in the different chapters. Teachers will find this a usable text for assignments. Students investigating special topics will easily find guidance to pertinent references for further reading. Every reader will find himself drawn on to think for himself about religion.—*Clarence H. Hamilton*, Visiting Professor, Union Theological Seminary, New York City.

RELIGIOUS EDUCATION ASSOCIATION OFFICERS

PRESIDENT — Samuel P. Franklin, Dean,
School of Education, University of
Pittsburgh, Pittsburgh, Pa.

CHAIRMAN OF THE BOARD — David R.
Hunter, Director, Department of
Education, National Council of the
Protestant Episcopal Church, Green-
wich, Conn.

TREASURER — Glenn Garbutt, Man-
agement Consultant, New York City.

VICE-PRESIDENTS — Msgr. Thomas J.
Quigley, Superintendent, Catholic
Schools, Diocese of Pittsburgh, Pitts-
burgh, Pa.

Judah Pilch, Executive Director,
American Association of Jewish Edu-
cation, New York City.

F. Ernest Johnson, National Council
of Churches, New York City.

RECORDING SECRETARY — Paul B.
Maves, Professor, Drew Theological
Seminary, Madison, New Jersey.

COMMITTEE ON HIGHER EDUCATION

WALTER HOUSTON CLARK, Chairman,
Dean, School Religious Education,
Hartford, Connecticut.

VIRGINIA CORWIN, Head Department of
Religion, Smith College, Northamp-
ton, Mass.

R. H. EDWIN ESPY, Executive Secretary,
Student Department of the National

Council of the Y.M.C.A., New York
City.

ROLAND G. SIMONITSCH, C.S.C., Pro-
fessor of Religion, University of
Notre Dame, South Bend, Indiana.

SEYMOUR SMITH, Department of Re-
ligion in Higher Education, Divinity
School, Yale University, New Haven,
Conn.

COMMITTEE ON RESEARCH

MALCOLM STRACHAN, Chairman,
Chaplain, Groton School in Massa-
chusetts, and Consultant to Episcopal
Parish and Secondary Schools for the
Department of Education of the Na-
tional Council of the Protestant Epis-
copal Church.

PHOCAS ANGELOTOS, Secretary for Re-
ligious Education, Greek Archdiocese
of America, Garrison, N. Y.

J. DONALD BUTLER, Professor of Phi-
losophy of Education, Princeton Theo-
logical Seminary, Princeton, N. J.

DENTON R. COKER, Professor of Re-
ligious Education, Southern Baptist
Theological Seminary, Louisville, Ky.

CHARLES DONAHUE, Professor of Eng-
lish, Fordham University, New York
City.

WESNER FALLAW, Professor of Re-
ligious Education, Andover-Newton
Theological Seminary.

JACOB HARTSREIN, Dean, Graduate
School, Long Island University,
Brooklyn, N. Y.

FRANK HERRIOTT, Professor of Re-
ligious Education, Union Theological
Seminary, New York City.

LEO L. HONOR, Professor of Education,
Dropsie College for Hebrew and Cog-
nate Learning, Philadelphia, Pa.

GORDON E. JACKSON, Professor of Phi-
losophy and Religious Education,
Pittsburgh-Xenia Theological Semi-
nary, Pittsburgh, Penn.

SISTER MARY JANET, S.C., Commission
on American Citizenship, Catholic
University of America, Washington,
D. C.

OSCAR JANOWSKY, Professor, City Col-
lege, New York City, also Chairman
of the Commission for the Study of
Jewish Education in the U. S.

JOHN E. KELLY, Assistant, National
Center, Confraternity of Christian
Doctrine, Washington, D. C.

JEROME G. KERWIN, Chairman, Chi-
cago Institute of Social and Religious
Studies and Professor of Political Sci-
ence, University of Chicago, Chicago,
Ill.

ERNEST LIGON, Director, Character Re-
search Project, Union College, Sche-
nectady, N. Y.

GEORGE MICHAELIDES, President
Schauffler College, Cleveland, Ohio.

SYLVAN SCHWARTZMAN, Professor of
Religious Education, Hebrew Union
College, Cincinnati, Ohio.

HELEN SPAULDING, Associate Director
of Religious Education, Dept. Re-
search and Survey, National Council
of Churches, Chicago, Ill.

RELIGIOUS EDUCATION ASSOCIATION

MEMBERS OF THE BOARD OF DIRECTORS

- Phocas Angelotos — Secretary for Religious Education, Greek Archdiocese of America, Garrison, N. Y.
- Edna M. Baxter — Professor, School of Religious Education, Hartford, Conn.
- Edward W. Blakeman — Educational Consultant, Pacific School of Religion, Berkeley, Calif.
- Thomas A. Brady — Vice-President, University of Missouri, Columbia, Missouri.
- Israel S. Chipkin — Executive Vice-President, Jewish Education Committee, New York City.
- Alvin J. Cooper — Board of Education, United Church of Canada, Toronto, Canada.
- Joseph A. Diamond — Director, Bureau of Jewish Education, Toronto, Canada.
- Earl Dimmick — Superintendent of Public Schools, Pittsburgh, Pa.
- Samuel Dinin — Executive Director, Bureau of Jewish Education, Los Angeles, Cal.
- Wesner Fallaw — Professor, Andover-Newton Theological Seminary, Newton Center, Mass.
- George B. Ford — Corpus Christi Roman Catholic Church, New York City.
- Solomon B. Freehof — Rabbi, Rodef Shalom Temple, Pittsburgh, Pa.
- Emanuel Gamoran — Executive Director, Commission of Jewish Education, The American Hebrew Congregations, New York City.
- Frank Grebe — Minister, Madison Avenue Presbyterian Church, New York City.
- Simon Greenberg — Vice-Chancellor, Jewish Theological Seminary, New York City.
- Mildred Greene — Director of Religious Education, Presbyterian Church, Madison, New Jersey.
- Virgil M. Hancher — President, University of Iowa, Iowa City, Iowa.
- Hugh Hartshorne — Professor, Divinity School, Yale University, New Haven, Conn.
- Jacob I. Hartstein — Dean, Graduate School, Long Island University, New York City.
- Vasile Hategan — Roumanian Orthodox Church, New York City.
- Charles E. Hendry — Professor, University of Toronto, Toronto, Canada.
- R. J. Henle, S.J. — Dean, Graduate School, St. Louis University, St. Louis, Mo.
- Frank W. Herriott — Professor, Union Theological Seminary, New York City.
- S. J. Holbel — Superintendent Catholic Schools, Buffalo, N. Y.
- Leo H. Honor — Professor, Dropsie College, Philadelphia, Pa.
- Walter Howlett — Executive Secretary, Greater New York Committee on Released Time, New York City.
- John E. Kelly — National Center, Confraternity of Christian Doctrine, Washington, D. C.
- Jerome G. Kerwin — Chairman, Chicago Institute of Social and Religious Studies, Chicago, Ill.
- John L. Knight — President, Baldwin-Wallace College, Berea, Ohio.
- Gerald E. Knoff — Executive Secretary, Division of Christian Education, National Council of Churches of Christ, New York City.
- Hughbert Landram — Executive Secretary, Department of Religious Education, Federation of Churches of Greater Chicago, Chicago, Ill.
- Ernest M. Ligon — Director, Character Research Project, Union College, Schenectady, N. Y.
- Frank McKibben — Professor, Garrett Biblical Institute, Evanston, Ill.
- Imogene McPherson — Protestant Council of the City of New York, New York City.
- Donald M. Maynard — Professor, School of Theology, Boston University, Boston, Mass.
- Sister Mary Janet Miller, S.C. — Commission on American Citizenship, Catholic University of America, Washington, D. C.
- Randolph C. Miller — Professor, Divinity School, Yale University, New Haven, Conn.
- Levi A. Olan — Rabbi, Temple Emanuel, Dallas, Texas.
- Howard Ruhendall — Headmaster, Mt. Hermon School, Mt. Hermon, Mass.
- Erwin Shaver — Director, Department of Weekday Religious Education, Division of Christian Education, National Council of Churches of Christ, Chicago, Ill.
- George N. Shuster — President, Hunter College, New York City.
- Seymour Smith — Professor Divinity School, Yale University, New Haven, Conn.
- O. M. Walton — Executive Secretary, Allegheny County of Churches, Pittsburgh, Pa.
- Frank T. Wilson — Dean, School of Religion, Howard University, Washington, D. C.
- Kenneth S. Wills — Department of Christian Education of the Canadian Council of Churches, Toronto, Canada.

REGIONAL DIRECTORS (Area Chairmen)

- New England — Ernest W. Kuebler, American Unitarian Association, Boston, Mass.
- Tri-State — Lawrence C. Little, University of Pittsburgh, Pittsburgh, Pa.
- Southeast — Myron T. Hopper, College of Bible, Lexington, Ky.
- Lake Michigan — Leon Fram, Rabbi, Temple Israel, Detroit 2.
- Southwest-Rocky Mountain — James Seeborn Seneker, Southern Methodist University, Dallas, Tex.
- Pacific — Stewart G. Cole, Educational Director, National Conference of Christians and Jews, Los Angeles, Calif.

(The Officers, Standing Committee Chairmen and the Regional Directors are also Members of Board of Directors)